



# Thirty Years in Mexico

JAMES GARVIN CHASTAIN, D. D.



972.  
K21c

0282304

Alva Lincoln Smith  
National Baptist Memorial Church

From Dr. Ray Palmer's Library







TN-213494 0282304

# Thirty Years in Mexico

- BY -

MISSIONARY

JAMES GARVIN CHASTAIN, D. D.

WITH AN INTRODUCTION

- BY -

A. B. RUDD, A. M., D. D.

A SKETCH OF NORTHERN BAPTIST  
MISSIONS IN MEXICO

REV. C. S. DETWEILER,

SUPERINTENDENT OF NORTHERN BAPTIST  
MISSIONS AMONG SPANISH SPEAKING  
PEOPLE IN NORTH AMERICA

PRINTED FOR THE AUTHOR

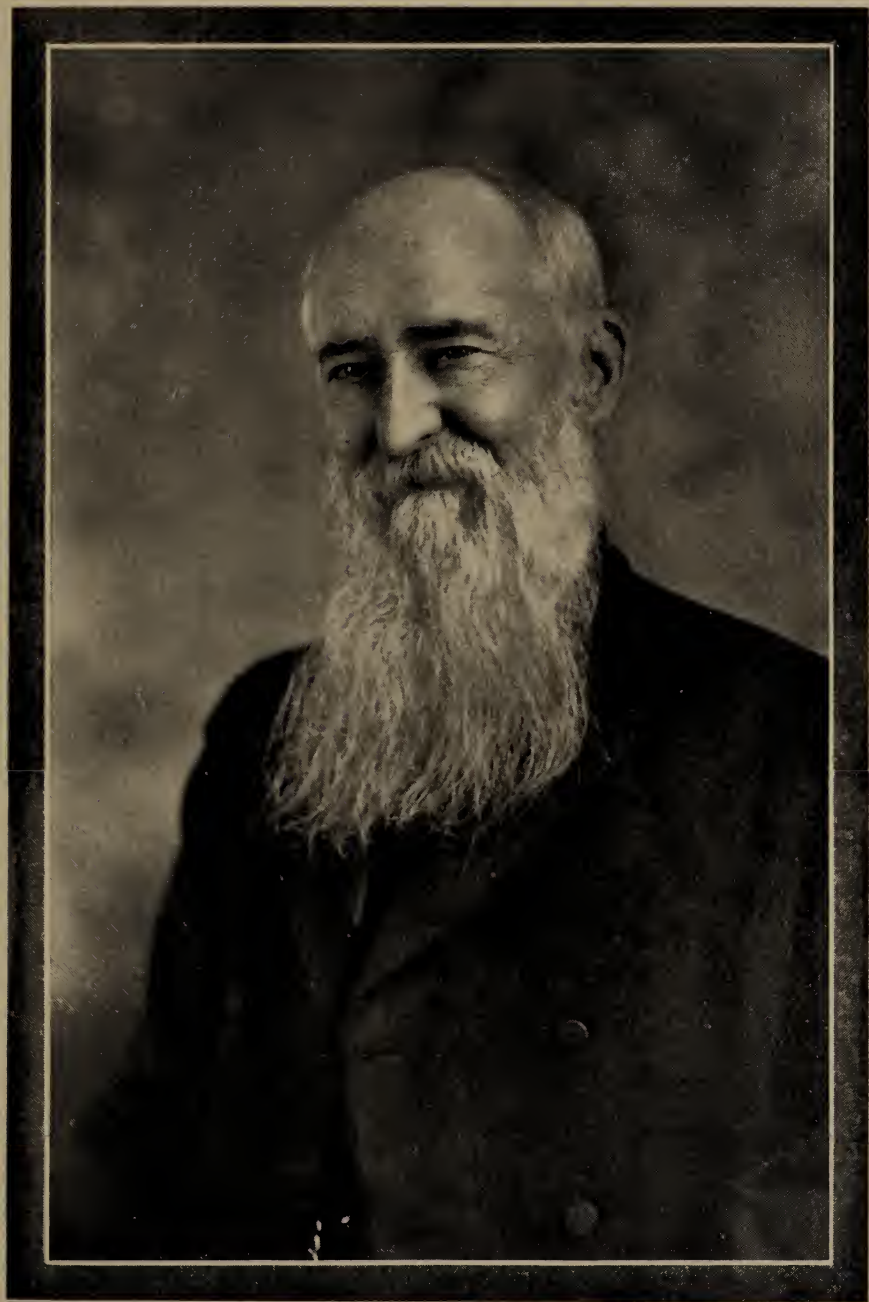
- BY -

BAPTIST PUBLISHING HOUSE  
EL PASO, TEXAS

INT

GENEALOGICAL DEPARTMENT  
CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS





JAMES GARVIN CHASTAIN, D. D.



## OFFICIAL RECOMMENDATION

Saltillo, Mexico,

July 6th, 1922.

The Mexican Mission of the Southern Baptist Convention in its Annual Session of 1922, at Saltillo, Mexico, by a unanimous vote, heartily recommends "Thirty Years in Mexico," a treatise on Baptist Missions in Mexico, written by Rev. J. G. Chastain, the well known, lovable, and venerable Missionary of Baptists among the Mexicans.

We are profoundly convinced that this book will add an important chapter to our Baptist History, especially since there has never been written a comprehensive history of Baptist activities in Mexico. It is sure to prove an important source of information to all who may be interested in Mexican Missions.

Brother Chastain, out of his nearly thirty years of intimate and sympathetic relations with the Work, brings us a vivid history of actual occurrences and personal experiences.

Feeling sure that this Work will have an important place in our Mission History and prove an inspiration and stimulus to all into whose hands it may fall: we desire to heartily recommend the publication of this very useful and important volume.

Very Respectfully Submitted,

Committee:

J. H. Benson.

W. F. Hatchell.



## FOREWORD

In producing this book I have acceded to the official request of our Mexican Mission assembled in annual session in Saltillo, July, 1922. It has been a labor of love, though long drawn out because the daily routine of my mission work left me so little time. In my writing I have tried to be accurate and unbiased, and in my constant efforts to be concise have suppressed more material than I have appropriated. Many details of the great work of our native brethren I have reluctantly left for some other writer. Professor Cosme G. Montemayor has been officially appointed by the Mexican National Baptist Convention as their historian and is busy gathering data for a history of our work to be written in Spanish.

Dr. A. B. Rudd has kindly consented to write an introduction to this book, and Rev. C. S. Detweiler, Superintendent of Northern Baptist work among Spanish speaking people in North America, has furnished me, at my request, an excellent chapter on Northern Baptist work in Mexico.

Now as never before Americans need a better understanding of Mexico, but they cannot know Mexico of today without some knowledge of her early history, her antecedents. If this book contributes to that end and to the spread of the Master's kingdom, then I shall be repaid for all my labors in writing it.

J. G. Chastain,  
Ybor Station, Tampa, Fla.





## INTRODUCTION

Few countries of the world have been more in the lime-light during the last decade than Mexico. Her strategic location, her immense natural resources and her past history combine to give her a unique place in the eyes of the world. Her heroic efforts to secure political, economic and religious freedom for her fifteen millions of souls, challenge admiration. Not all our people have gotten the right angle on the present struggle through which our southern neighbor is passing. She is pulling a heavy grade, rounding sharp and dangerous curves over a road-bed not of the safest, and with a rolling-stock far from ideal. But she is headed in the right direction. Mistakes she has made and will continue to make.—What nation is free from mistakes? Let us not add to her difficulties, but rather let us stand by as a sympathetic sister nation, weeping with her in her failures, rejoicing with her in her successes.

What is needed is a better understanding between Mexico and our own country, and this can be brought about only through a better knowledge each of the other. How lamely do we know each other.

Dr. Chastain has set down in the following pages facts which will prove a valuable contribution to our positive knowledge of Mexico, and this in turn will help to clarify our views and to improve relations between the two countries. His life and labors in Mexico, running through a long period of years, qualify him in a peculiar way for the task of tracing her political and religious history, and give his book a value it would not otherwise have. He was an eye-witness to many of the interesting facts which he records.

For more reasons than one the book is of special interest to me. Dr. Chastain writes of a land whose name has long been written in letters of gold on my own heart. Nearly thirty-nine years ago I first crossed the Rio Grande, and though only about half of the intervening years have been spent in Mexico, yet my interest in that most interesting country has grown steadily with the passing days. Then,

too, the long-time friendship and fellowship in labors, first as fellow-student in our Louisville Seminary, and later as co-workers in Mexico, which has existed between us, gives to his story for me added zest. Besides, Rev. C. S. Detweiler, whose facile pen furnishes the history of the work of the Northern Baptist Convention in Mexico, was for several years a fellow-missionary in Porto Rico, and later, as superintendent for the American Baptist Home Mission Society of its missions in Latin America, was closely associated with the work in Mexico during the last eight years of my stay in that land. His interesting and accurate narrative, together with Dr. Chastain's, brings to the present time the story of Baptist work in the land of the Montezumas.

The large space given to the early history of Mexico is doubtless due to a conviction on the part of the author that this kind of setting will contribute largely toward the proper appreciation of the Evangelical mission work, which came later. Besides, the general reader will be interested in knowing the processes from which the present-day Mexico has evolved. Of course it will be gathered from the reading of the book that the main purpose of the writer was to preserve in permanent form the facts connected with the prosecution of mission work, both of the Northern and Southern Conventions in Mexico; but the thanks of the reader will be due him for having done even more than what seems to have been his original purpose. The by-products of his work will be considerable.

And now, almost before his pen is dry from the writing of this history Dr. Chastain is called on to pass through the deep waters of affliction. His life companion, who had shared with him his missionary labors, on March 28th, while in her chair with pen in hand, quietly passed over the River. She has gone but her work abides. Mexico will long remember Lillian Writh Chastain as a worthy help-mate of her consecrated husband.

A. B. Rudd,

Richmond Va., April 6, 1927.

## CONTENTS

	Author's Foreword	7
	Introduction by Dr. A. B. Rudd	9
I	Columbus and His Discoveries	13
II	Cortez and the Discovery of Mexico	15
III	Invasion of Mexico	25
IV	Conquest of Mexico	40
V	Original Elements of the Mexican Nation	53
VI	Spanish Supremacy in Mexico	60
VII	Republic of Mexico	72
VIII	Roman Catholicism and the New Testament	84
IX ✓	Northern Baptist Missions in Mexico	98
X	Southern Baptist Missions in Mexico	124
XI	Life Sketches of Southern Baptist Missionaries	157
	Index	184



## CHAPTER I

### *COLUMBUS AND HIS DISCOVERIES*

Christopher Columbus was born in Genoa, Italy, in 1451. He was the son of an Italian woolen weaver, and as a youth worked at the same trade with his father. For some time he attended the great school of learning in Pavia and evinced special aptness in the study of astronomy and cosmography.

By nature he was cast in a large mould and being wide-awake and of strong character he partook of the spirit of his surroundings. In Genoa his native town which was a sea port, he was often thrown with sailors whose romantic stories and adventures of a seafaring life thrilled his boyish heart and led him to thinking and studying along that line. He easily mastered the scientific equipment of a navigator, familiarizing himself with the astrolabe, compass, charts and tables of declination. Reaching manhood he went to sea making several voyages and gathering valuable information with rich experiences. As if by inspiration he became convinced of the existence of undiscovered countries west of Cape Verde and the Canary Islands. In the city of Lisbon he was married to the daughter of a distinguished Portuguese navigator. Important documents left by his father-in-law fell into his hands leading him to give his life to maritime discoveries. Being penniless he applied successively to the courts of Portugal and Spain. The latter furnished him the necessary financial backing and on August 3, 1492, he embarked with a small fleet of only three vessels manned by about one hundred sailors. Early on Friday morning, October 12, of the same year the great soul of Columbus was flooded with joy when he sighted land, an island which he named "San Salvador." Gorgeously decked in royal purple and accompanied by his men he went ashore. Once placing foot on land he fell on his knees and kissed the earth. Then with upturned face and tear-bedimmed eyes he thanked Almighty God for the joyous and successful discovery. Now springing to his feet and armed with a drawn sword in his right hand and the un-

furled banner of Spain in the left, he formally and officially took possession of the land in the name of the king of Spain. Thinking he had reached India he called the people Indians. Two weeks later he discovered Cuba and was so charmed with its beauty that in his log he made the following entry: "La tierra más hermosa que ojos hayan visto." *The most beautiful land eyes ever beheld.* In this opinion he was not far from right. In the following December he discovered the island of Santo Domingo which, from its resemblance to Spain, he called Hispaniola. Afterwards the name was changed to Santo Domingo in honor of the Dominican religious order who labored there for the conversion of the Indians. On the north side of the island Columbus built a fort at a place which he named *Navidad*. Here the first European colony was established in the New World.

Columbus returned to Spain in 1493 and was received with royal honors. He made three other expeditions of discovery, during the last of which (1502-1504), going south-west from Cuba he struck Honduras and continued south in search of a passage to the far west. He continued his march coasting along untiringly, reaching far down the east coast of South America. Then retracing his steps he touched Cuba and Santo Domingo then returned to Spain. The privations and hardships of a seafaring life had shattered his health, and being attacked and maligned by envious rivals, poor and crushed in spirit, he died at Valladolid, Spain, March 20, 1506, at the age of 55 when he should have been in the prime of life. He was buried in Seville, Spain. In 1542 his corpse and that of his son Diego were transferred to Santo Domingo. When Haiti was ceded to France in 1795 they were removed to Havana. After Cuba passed from the hands of Spain in 1898, both bodies were returned to Seville, Spain, where they now sleep.

Columbus crossed the ocean eight times while living and his bones were taken across twice more after his death. To the last he thought the lands he discovered were a projection of the eastern part of Asia. He never sighted the mainland either of the United States or Mexico. By his discoveries he added a new hemisphere to the globe and died the benefactor of the whole world.



## CHAPTER II

### *HERNAN CORTEZ AND THE DISCOVERY OF MEXICO*

Two years before the death of Columbus, which occurred in 1506, there appeared for the first time in history a young man, by name Hernan Cortez (1485-1547), who was destined to become famous in the world. He and Martin Luther (1483-1546), two among the greatest characters of the sixteenth century, had many points in common. They were contemporaneous, both sprang from the middle class of society which, by the way, is usually the best. Physically they were alike muscular, robust and thick, though Cortez in childhood was very frail and of delicate frame. Intellectually they were richly endowed; they entered college while young both intending to study for the bar, but fate had marked out for them a very different career. Their fields of labor were to be on opposite sides of the globe, and by their marvelous genius and activity they were destined to become leaders of great revolutions which should result in the upheaval and recasting of the political governments and religious faith of nations. They became men of great intellectual depth, originality and independence of thought and action. Possessed of wonderful tact and executive ability, they were leaders of men. Luther was industrious, a hard student, and became a great scholar. History says "Cortez had no turn for intellectual labors," and after two years his excessive animal spirit and love for the fair sex drove him from the University of Salamanca where his father had placed him, so he resolved to try his fortune in the New World. He came to Santo Domingo in 1504 at the age of nineteen, and at once gained prominence by taking a heroic part in suppressing an uprising of the natives.

In 1511 Diego Columbus, younger brother of Christopher and Governor of Santo Domingo, commissioned Diego Velasquez to lead an expedition of conquest against Cuba which they first named Fernandina in honor of the emperor Ferdinand. The gallant Cortez, then twenty-six years of age, was made chief military commander

of the campaign which was entirely successful. He was afterwards chosen mayor of the infant city of St. Jago (Santiago), which was named the seat of government for the Island, Velasquez being its governor. Cortez had an eye for business, so along with his official duties as mayor he found time to engage in farming and mining. This proved lucrative enough, but was lacking in adventure and hence did not suit the vivacious spirit of Cortez. He was married to Miss Catalina Juarez.

Having effected the conquest of Cuba, Governor Velasquez was active in promoting the prosperity of the Island by forming new settlements. He attracted Spanish settlers by liberal grants of land and Indian slaves to cultivate it. They grew sugar cane, bringing the seed originally from the Canary Islands, and they worked with great profit the gold mines. Meanwhile the ambitious and progressive Governor, thrilled by the wildest rumors about recent discoveries, cast a wistful eye toward Mexico.

An *hidalgo* of Cuba, Cordova by name, with 110 men in three ships, started February 8, 1517, to the Bahama Islands in quest of Indian slaves. But a terrible storm drove them westward and they landed in Yucatan. The savages met them with the most deadly hostility. Half of the men perished. Cordova and the rest reached Cuba, but he soon died of his wounds. The reports he brought back of the wonderful country, and especially the specimens of curiously wrought gold, influenced Velasquez to send out his nephew, Juan de Grijalva, with a squadron of four vessels strongly manned. They left Santiago de Cuba May 1, 1518, and taking the westerly direction given by Cordova and passing by the Island of Cozumel, they reached the main land of Yucatan. Everything indicated a civilization far superior to any thing they had before found in the New World. They were especially struck with the excellent agriculture, substantial buildings and fine looking people. Then there were large stone crosses which were evidently objects of worship. Reminded by all these objects of his own home country, Grijalva named the peninsula "Nueva España," New Spain.

Following the coast westward then north, they made several landings. Just south of Vera Cruz, Captain Pedro Alvarado, afterwards so famous in the conquest of Mexico, led them into the mouth of a river to which he gave his own name. Grijalva went ashore with all his men and held for several hours a friendly conference with the Cacique who had heard of the coming of "the white men from



the east," and was anxious to learn all he could about them, which information he would hasten to transmit to his king Montezuma in Mexico City. Having no interpreter they could communicate only by signs. They interchanged presents, the Spanish receiving a rich treasure of jewels, gold ornaments and vessels valued at fifteen or twenty thousand dollars in gold, they giving to the Indians in exchange a lot of toys, "glass beads, pins, scissors and other trinkets common in an assorted cargo for savages." (Prescott's Conquest of Mexico, Vol. I, page 226). Grijalva has the glory of being the first European navigator who ever set foot on Mexican soil and opened an intercourse with the Aztecs. He now dispatches Alvarado with one of the caravels back to Cuba, with the treasure and such information as he had gathered about the great empire. He himself held on his course passing by Vera Cruz and going as far north as Tampico. Then retracing his steps he reached Cuba after an absence of six months. On his arrival he was surprised to learn that when Alvarado reached Cuba with his golden freight and his glowing report of the great Mexican empire, it swelled with rapture the heart of Governor Velasquez who had hastened to prepare under Hernan Cortez as commander, an armament sufficiently powerful to insure the subjugation of the country.

The entire outfit of Cortez consisted of a fleet of 11 ships, 14 canouns, 16 horses clad in glittering mail, 110 mariners, 553 soldiers, besides 200 Cuban Indians and a few Indian women for menial offices.

Many of the soldiers were illiterate, poor and of low birth, but more than 100 had just returned from the voyage with Grijalva, having gotten valuable information and experience which peculiarly fitted them for the prospective expedition. The fame of Cortez attracted, also, a dozen cavaliers of high rank: Pedro de Alvarado and his brother, Cristoval de Olid, Alonso de Avila, Juan Velasquez de Leon, Alonso Hernandez de Puertocarrero, and Gonzalo de Sandoval. All of these *hidalgos* were made officers under Cortez and afterwards took an important part in the conquest.

Cortez was now completing his last preparations to sail from Havana. As there was an abundance of cotton grown in that province, he took the precaution to have the jackets of the soldiers thickly quilted with it, as a protection against the Indian arrows, from which the troops of former expeditions had grievously suffered.

At this time Cortez was thirty-four years of age. In stature he was above the average, erect in person, chest deep, shoulders broad

and frame muscular and well proportioned. He had a handsome figure and dressed elegantly though not extravagantly, and his large dark eyes and flowing black beard gave to his countenance an expression of gravity and firmness. His manner was frank and soldier-like and concealed a most resolute and calculating spirit. He was temperate in his diet and drink and to toil, privation and hardship he seemed perfectly indifferent.

Having been made Captain-General of the expedition, Cortez received from Governor Velasquez his commission which embodied the following requirements:

1. To find Grijalva and make him joint commander of the expedition.

2. Ransome and restore six Christians said by Cordova to be captives in the interior of Yucatan. They were thought to have belonged to the unfortunate Nicuessa, a Spanish squadron which, eight years previous to this, in 1511, had left the new colony of Darien (Panama), bound for Santo Domingo, but had not since been heard from.

3. Cortez was to make an accurate survey of the coast, sounding its bays and inlets for the benefit of future navigators.

4. Traffic with the people, acquaint himself with their character and civilization, also the natural products of the country, and send back home an accurate report of his findings.

5. But he must bear in mind that the great object of the expedition was the conversion of the Indians, and nothing should be omitted that would redound to the glory of God and the honor of the sovereign of Spain.

Nothing is said here about colonizing. Governor Velasquez had recently applied to the Indian Committee located in Santo Domingo, also to the Spanish Monarch, asking for this privilege, but had not received their reply. Therefore he did not have the warrant for investing his agents with the power to colonize lands which were regarded as belonging to the Spanish crown.

It is worthy of remark that, before beginning the march, the Spanish navigators had the custom of holding each morning a religious service which was conducted by the priest Bartolome de Olmedo.

The necessary military stores and other supplies had been purchased and everything was in readiness. The hour had struck for their departure. Cortez harangued his soldiers, and was happy to

find his own enthusiasm so largely shared by them. Mass over, the command was given, and evidently near the very spot in Havana harbor where the *Maine* went down, March 18, 1898, the little Spanish fleet weighed anchor, unfurled their canvas to the gentle breezes and passing quietly out by Moro Castle, turned their faces to the west and put to sea. This was February 18, 1519. They carried on board more than 800 souls. Cortez led off in a ship of 100 tons burden which, during the night, carried in the stern a large beacon light. Three other vessels were of 70 or 80 tons; the rest were smaller. All were instructed to keep closely together. Antonio de Alaminos, a veteran navigator, was made chief pilot. He had served in this same capacity under the great Admiral Columbus twenty years before, and recently in the voyages of Cordova and Grijalva. A terrible tempest struck the little navy, scattering the vessels and turning them from their direction far to the south. They reached Cozumel, an island lying in sight of the east coast of Yucatan, and having a measurement of several miles in every direction. Cortez hastened to search for the six Spanish captives and was shocked to learn that five of them had already been sacrificed by the cannibal natives. Geronimo de Aguilar, the sixth, was ransomed and liberated. During his eight years of captivity he had nearly forgotten the Spanish language but soon recovered it. He had learned the Mayan dialects of Yucatan and proved valuable to Cortez as an interpreter.

Leaving Cozumel, Cortez doubled Cape Catoche, the north-east extremity of Yucatan, and swept along the coast of Campeche. Reaching the Tabasco river, afterwards called the Grijalva, he ascended it, and had a bloody battle with the natives in which he was victorious. A treaty of peace was confirmed and among the propitiatory gifts received were twenty female slaves, one of whom was destined to play an important part in the conquest of Mexico. Her name, Malinche, was changed by the Spaniards to Marina. There are many points in common between her earlier experiences and those of Joseph whose brothers reported him dead, when they had sold him as a slave into Egypt. He was sold again to Potiphar and afterwards rose to great distinction.

Malinche was born at Painalla in the province of Coatzacoalco in southeastern Mexico. She was the daughter of a wealthy cacique who died while she was very young. Her mother, anxious to secure Malinche, sold her at the age of eight or ten years to a company of to a favorite son of her second marriage the rightful inheritance of

itinerant traders. She reported her dead and hypocritically celebrated the funeral substituting the corpse of a child of one of her slaves.

No human tongue can tell the prolonged agony suffered by that dear child, carried as a bundle of merchandise by strange, rough men for many days over mountain and dale far away to another country. There they sold her as a slave to the cacique of Tabasco. This story is related by the honest old soldier Bernal Diaz, who years afterwards knew the mother and witnessed the daughter's generous treatment of her.

Malinche was of royal blood and richly endowed, having a brilliant mind and personal beauty—*tan hermosa como diosa*. She knew the dialects of the uplands, acquired the Mayan of Tabasco and easily learned the Spanish. Cortez made her his interpreter and mistress: also his guide and counselor. She came to be his very shadow and because of her devotion to him, by discovering and reporting intrigues and plots she repeatedly saved him and his men from calamitous reverses.

Quitting Tabasco the little fleet coasted along the main land to the north, finally dropping anchor at San Juan de Ulua, a little coast island discovered and named by Grijalva the year before. The next morning Cortez passed over to the mainland and disembarked with his entire force of 800 men. This was April 21, 1519, Good Friday, and in honor of the day Cortez named the place Villa Rica de Vera Cruz, *Rich Village of the True Cross*. They were received most cordially by the natives who supplied them abundantly with fresh vegetables, fruits, fish, flowers and many dishes prepared after the fashion of the country.

Far and widely over the country had spread the report of the arrival of the Spaniards in Tabasco and their victory over the natives. When the great emperor Montezuma had learned in Mexico City that they had landed at Vera Cruz, he was much disturbed in mind. He sent to Cortez two successive embassies, each bearing an extravagant present of rich fabrics, pearls, precious stones and gold; and while he would forbid their approach to his capital, he kindly requested them to quit the country.

Cortez replied in turn to these embassies with presents flashy but of comparatively small value, advising the emperor that he himself served a powerful monarch whose vassals were mighty princes; that his visit to Mexico was friendly and, finally, "that the Spaniards were troubled with a disease of the heart, for which gold was a spe-



cific remedy." The rich presents of gold brought by the envoys from Montezuma served only to whet the Spanish appetite for more gold and stimulated them to press forward to the capital and then to conquest.

*Three Great Events in Three Months.* (1) The greatest *blunder* Cortez committed during the whole course of discovery and conquest was that of detaining his soldiers in camp at Vera Cruz idle for three months. "An idle brain is the devil's workshop." Nothing tries so severely the patience and discipline of soldiers as a life of idleness in camp, where their thoughts are fixed on themselves and their privations. In the present instance their subsistence was scanty, the heat intense, swarms of venomous insects, many of the soldiers sick and one dying nearly every day—they buried thirty. (2) Imminent *danger* of Cortez. His men were growing desperate; on the point of mutiny and ready to assassinate him. They had come out on an expedition of investigation and had completed their work. "It was now time to return and report to the Governor of Cuba what they had done, and not linger here on these barren shores until they had brought the whole Mexican empire down on their heads." (3) The sinking of his ships by Cortez was one of the *most remarkable acts* of his whole career. History affords other examples, but not one with chances for success so precarious and where defeat would have been so disastrous. With deliberate calculation and an iron will he staked his fortune and his life. There was no alternative; he would succeed or perish, and succeed he did. Difficulties never daunted the heroic spirit of Cortez, but ever operated as incentives to greater effort which led on to success and victory.

The fame of the victorious Spaniards had spread through-out the country. At this juncture a commission of five strange Indians appeared in the camp and were conducted to the General's headquarters. Their personal appearance showed them to be different from the other Indians thus far met with. They were becomingly dressed and their fingers, ears, nostrils and underlips were decked with sparkling gems and ornaments of gold. They had come officially to invite Cortez to visit and confer with their cacique at Cempoalla his capital, which was northwest from Vera Cruz. He was a chief of the Totonac nation recently subjugated by the powerful Montezuma and was chafing under his crushing taxes and tyrannical rule. Soon a second cacique came with a similar tale of woe, giving out that this disaffection was widely extended, all of which

was happy news for Cortez. He received these vassals of Montezuma most cordially, made them his allies and assured them of his protection. The second cacique, in token of his gratitude, delivered to the general eight Indian maidens, daughters of the principal chiefs. They were of high class, richly attired and adorned with jewels of gold. The cacique requested that the Spanish captains take them as wives. To this Cortez readily agreed but with one condition and that was, that they must first be baptized. He went on to say, "The sons of the church could have no commerce with infidels." So friar Olmedo proceeded to Christen the maidens. Cortez was a devout Roman Catholic and really believed that this sacramental ceremony administered by the priest would make those young ladies Christians.

In order to treat with the various embassies from Montezuma and the caciques, Cortez was wholly dependent on Marina who was his constant companion and rendered him invaluable service as an interpreter.

*Contending Factions.* Among the idle, restless, suffering soldiers there were two contending factions. One, the friends of Velasquez, who said the object of the expedition was to investigate and gather information. Now that they had completed their mission, they should return to Cuba and report their findings. The other faction, composed of the personal friends of Cortez, were clandestinely holding midnight meetings, hoping to persuade the soldiers to remain, establish a colony in Vera Cruz and from that as a base go forward to conquest, which, they said, would lead to glory and incalculable riches. They argued also that these lands did not belong to Velasquez, but to the Spanish sovereigns for whom they had been discovered.

To equip the expedition in the outset Cortez had paid two thirds of the expense and strained his credit by incurring heavy debt. To abandon the enterprise now would be to throw away all he had gained and precipitate his financial ruin. "There was no one," he said, "if he knew his own heart, more deeply devoted than himself to the welfare of his sovereigns and the glory of the Spanish people."

In an address before the assembled soldiery he told them if they thought it advisable to return to Cuba, he would respect their wishes and immediately give orders to that effect. This announcement created wild excitement in the camp and aroused bitter opposition by the close friends of the general. So he immediately proceeded to plant a colony and nominated a magistracy to administer it. The

newly appointed were duly sworn into office, and thus in one day and by a single stroke of the pen the camp was transformed into a civil government and the city named "Vera Cruz" (the True Cross) before its site had been definitely settled.

*Resignation and Reappointment of the Captain General.* Cortez, with cap in hand, appeared before that August municipality, and laying the powers of Velasquez on the table, respectfully tendered the resignation of his office as Captain-General, the authority of the Governor having now been superseded by that of the civil magistracy just inaugurated. Then, with a profound obeisance, Cortez withdrew from the room.

After a decent time spent in deliberation the Council called Cortez before them, and said to him, "as there was no one else so competent as was he, to direct the interests of the community, both in peace and in war, in behalf of their Catholic Highnesses they unanimously named him Captain-General and Chief Justice of the colony." Thus was he clothed with supreme civil and military power, and was not backward in asserting his authority. This, the first colony established in New Spain, became the fruitful parent of many others.

Cortez is now amenable only to the crown, so he hastens to communicate with Charles V. who was then emperor of Spain. Two reliable cavaliers were entrusted with the important commission. Armed with official, explanatory letters, one from Cortez, the other from the soldier-citizens of the new colony, they selected one of the best ships and manned it with fifteen seamen under the veteran pilot Alaminos. As specimens of the natives they took four Indian slaves whom they had rescued from the cages in which they were confined for sacrifice. They carried also immense treasures of gold and other products of the country. On July 26th they sailed from Vera Cruz, touched Cuba and the Azore islands in passing and reached St. Lucas, Spain, in October. Their voyage was entirely successful.

*Cortez Sinks His Ships.* He had less than 500 soldiers and many of these vacillating and unreliable. In order that they might not spread this disaffection among their comrades and desert to Cuba leaving him alone, he conceived the idea of forestalling such an action by destroying his ships. His scheme he communicated secretly to a select few of his captains who warmly seconded the plan. Through them and by means of some "golden arguments" he easily

persuaded the pilots to report the ships grievously racked by the heavy gales, and their keels so eaten up by the worms, that most of them were not seaworthy. Cortez received this information with apparent surprise. The historian, Las Casas said of Cortez, "He could well dissemble when it suited his interest." He ordered five of the ships which were in the worst condition to be dismantled, the cordage, sails, irons and other valuables to be brought on shore and the ships to be sunk. Within three or four days four more were condemned to the same fate, leaving only one small boat. This action produced the deepest consternation among the soldiers. They saw themselves cut off by a single stroke from friends; families and country. They said they had been betrayed. "Their general had led them like cattle to be butchered in the shambles." The situation was alarming; their general was in danger of his life. They wanted to mob him.



## CHAPTER III

### THE INVASION OF MEXICO

1519-1520

General Cortez had not received from Governor Velasquez or the Spanish crown authority either to colonize or conquer Mexico, but he resolved to do both. His little colony at Vera Cruz would serve as a base of operations and give stability and power to the enterprise.

*Difficulties.* The General did not know the country, the people or their language. That he with 800 Spaniards, with scant military supplies and no money could have hoped to conquer a powerful nation of 18,000,000 people on their own soil and having at their disposal unlimited resources, seems to thinking people nothing short of the wildest extravagance and madness. But Cortez was a veritable knight errant. He was enthused and driven forward by four mighty incentives: his love for adventure, military glory, thirst for gold and his ardent desire to win the Indians to the Roman Catholic faith. Every soldier in his ranks he fired with the same enthusiastic ambition.

*Favoring Circumstances.* The Aztecs had a popular tradition about Quetzalcoatl, their god of rain, peace and plenty. They spoke of him as having a stately figure, fair complexion, long dark hair and flowing beard. His reign is referred to as "the golden age of Anahuac" (Mexico). Taking his departure from the country he descended to the shores of the Gulf of Mexico, and taking leave of his followers he entered his wizard skiff made of serpents' skins and sailed away eastward across the great ocean for the fabled land of Tlapallan (heaven). He left the promise that one day he would return from the east across the Gulf and reign over the country, bringing peace, prosperity and great happiness to all the people. Just as the Jews everywhere, resting on the prophesies, were expecting the Messiah when Christ came, so the Aztecs all over Mexico, in-

fluenced by their ancient oracle, anxiously awaited the return of their "fair god" to inaugurate his new reign of prosperity and happiness.

Cortez, with his fair complexion and flowing beard, coming from the east across the Gulf, seemed to meet and satisfy all the conditions of the oracle. This ancient tradition, deeply imbedded in the hearts of the people, did much to prepare the way for the future success of the Spanish conquest.

Among the superstitious Aztecs the conviction of the approaching return of their deity gained force from various preternatural events which, though not uncommon in themselves, through the discolored medium of fear were easily magnified into prodigies. Beginning in 1510 and at successive intervals during the reign of Montezuma, they had several tempests, storms, floods and earthquakes. In 1511 in the City of Mexico they suffered a destructive conflagration without apparent cause and which defied all attempts to extinguish it. In 1512 three comets appeared, and just before the coming of the Spaniards a strange light broke forth in the east; doleful wailings and low voices were heard in the air, as if to announce some mysterious calamity. Montezuma was terrified by these apparitions and seemed to see in them prophesies of the speedy downfall of his empire.

The Aztec kingdom had now reached the acme of its glory. It extended from the Mexican Gulf on the east to the Pacific ocean on the west, and from the far north to Panama on the south. Montezuma's great power and wealth seemed to have inflated him with pride, and he ruled with an iron hand exacting heavy tribute. The vassal nations which made up the empire had been reduced by the sword, and as they were bound to the central power by fear and not by love, they only awaited their opportunity to revolt. Cortez was delighted to find this disaffection so widely extended. By promising to the discontented redress and protection he easily broke their allegiance to their king and won them as his own allies.

Military science, training and equipment gave to the Spaniards an immense advantage. The firearms and especially the cannon, belching forth thunder and lightning, terrified the Indians who viewed them as fire-works of the infernal regions. They had never before seen the horse, and when they beheld the strange apparition of the horse and his rider moving in obedience to one impulse and both clad in glittering mail, they were filled with awe. The General

carefully instructed his men never to scatter, but being few in number they must stick together. A dozen horsemen charging abreast could easily rout a legion of the enemy.

*March for Mexico City, August 16, 1519.* Cortez and his men had spent some weeks near Vera Cruz in the capital city of Cempoalla, guests of the chief of the Totonac nation. The day had now arrived for them to break camp. Following his usual custom the priest Olmedo arose early and celebrated mass, then Cortez harangued the soldiers. Excitement ran high; everybody was in a stir. The force consisted of about 400 foot and 14 horse; they had seven pieces of artillery. The cacique generously furnished 1,300 Indian warriors and 1,000 *tamanes*, or porters, to drag the cannon and carry the baggage. The General took also 40 more of the prominent natives as guides, counselors and hostages. In two weeks the army had covered two hundred miles in the direction of Mexico City. Following the westward trail, they reached a rocky rampart which marked the eastern boundary of the Tlascalcan nation, and finding it ungarded they passed in through the gates without resistance. By means of envoys Cortez informed the natives that his mission was one of peace; he only asked the privilege of passing through their country. This they declined and gave him battle with overwhelming numbers, but were defeated with severe loss.

Two days later fifty Tlascalans presented themselves decorated with white badges, symbol of peace. The sagacious Marina suspected them as spies and on investigation they were convicted. This is a capital crime, but Cortez commuted the penalty; in place of execution he cut off their hands and sent them back to their generals with a message to come on, the white men were ready for them. The horrible spectacle of their mutilated comrades filled the Indians with consternation and they refused to fight an enemy who could read their thoughts and divine their plans even before they were ready for execution.

The Tlascalans were the most virile and warlike of all the Mexican nations. They were bitter enemies of the Aztecs who held them in subjection by superior numbers and resources. Here and now Cortez effected peace with the Tlascalans who became the most faithful, efficient and useful of all his Mexican allies. Without them he never could have conquered the country.

In these first battles two Spaniards and their horses were killed. These Cortez secretly buried at night to conceal from the natives the

fact that the Spaniards and their horses were vulnerable and mortal. The Tlascalans signed a treaty of peace for two reasons: They were afraid of the white men, and they wished to join with them in whipping their old enemy the Aztecs.

The Christians were cordially received and hospitably entertained for three weeks in the beautiful Tlascalan capital which, next to Mexico City, was perhaps the most important and popular city on the table-land. Indeed, it was four cities in one, four kings ruling harmoniously as many quadrants of the city. To strengthen the friendly alliance with the foreigners, the chiefs offered their daughters in marriage to Cortez and his captains. Mr. Prescott says, "Five or six of the most beautiful of the Indian maidens were assigned to as many of the principal officers after they had been cleansed from the stains of infidelity by the waters of baptism." (Prescott, Vol. I, page 471). Roman Catholics believe in baptismal regeneration.

King Xicotencatl's daughter, "Luisa," as she was named by Friar Olmedo at her baptism, was a beautiful princess, highly intellectual and refined. She became the wife of Captain Pedro Alvarado, and their posterity intermarried with the highest families of Spain. Captain Alvarado was tall, sturdy and handsome. He became a great favorite with the Tlascalans, and because of his joyous disposition, fair complexion, flowing red beard and golden locks, they gave to him the *sobriquet* of *Tonatiuh*, "Child of the Sun." They called Cortez *Malinche*, which was the Indian name of Marina, she being inseparable from him.

After resting and feasting in Tlascala for three weeks, Cortez accepted the repeated invitation of the king of the Cholulan nation to visit him and his people in their capital city, situated sixteen miles south of Tlascala and ten miles west of the present city of Puebla. The city of Cholula, with its 150,000 inhabitants, was conspicuous for its cleanliness, refinement and antiquity. It nestled at the base and under the shadow of the greatest one of all the Mexican pyramids, which has a perpendicular height of one hundred and seventy-seven feet and its square base covers about forty-four acres.

After spending two or three days within their gates Marina discovered a secret plot on the part of the Cholulans to exterminate the Spaniards. The latter, taking the initiative, anticipated and surprised them with a slaughter of nearly 6,000 persons. But in obedience to a special order of Cortez, not a woman or child was mo-



lest. Of course we can never know all the circumstances, yet after a lapse of 400 years and, viewed from our standpoint of justice and morality, we can offer no palliation for the horrible massacre. It left the blackest stain on the Spaniards of all the crimes they committed during the conquest. Cortez laid all the blame on the Cholulans who, he said, pretended to be friends then turned traitors. By tactfully using pacific measures the General soon restored peace and confidence winning the friendship of the Cholulans who remained his faithful allies and supporters to the end.

News of the shocking catastrophe spread with almost telegraphic rapidity all over the land with an effect similar to that produced on the Canaanites on the approach of the children of Israel in their triumphal march through the desert and across the Jordan into the Promised Land. The alarmed Canaanites said among themselves: "And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you." (Joshua 2:11).

Restless under the tyrannical rule of Montezuma and intimidated by the recent fate of Cholula, many of the most important cities of the country sent envoys to the Castillian camp asking for protection and tendering their allegiance. At the same time they propitiated the strangers by rich presents of gold and slaves. In these exciting times no one was more alarmed than Montezuma. His empire seemed to be melting away like the morning mist. He had learned of the triumphs of the Spaniards in Tabasco, around Vera Cruz, then over the invincible Tlascalans and lastly at Cholula. Over his protest the dreaded foreigners were now approaching his capital. He sent them an embassy bearing a rich largess of gold; he even tried to bribe their return by offering to their sovereign an immense yearly tribute. Cortez received the embassy with the highest deference, assuring them that he came in the spirit of peace. But said he could not make proper answer to his own sovereign, if, after getting this close, he should return without visiting Montezuma in his capital.

*Merico City Founded.* In the year 1325, two hundred years before the Conquest, the wandering war-like Aztecs founded their capital, locating it for greater security on an island in the midst of a great lake. The rising city was reached from three points of the compass, north, south and west, by as many causeways, each of these three or four miles long, substantially built of huge stones laid in

cement, and wide enough for ten cavaliers to ride abreast. The causeways were cut at intervals by transverse channels ten or twelve feet wide and as deep and spanned by wooden bridges. The channels served as an outlet for the swollen waters in time of floods and as passages for the thousands of little boats which, with the passing years, plied their traffic on the great lake furnishing the city with fresh fish, flowers, fruits, vegetables and all other supplies. Thus Mexico City came to be called "The Venice of the Western World."

Along the causeways from the south General Cortez and his army approached the city for the first time, November 8, 1519. His force consisted of about 350 Spaniards, (some 50 having perished in the recent encounters); twelve cavaliers and their chargers all clad in glittering mail, 5,000 Tlascalcan warriors and a thousand Cempoallan *tamanes* who trudged along, some of them dragging the seven heavy cannons, the rest transporting the baggage.

*Montezuma II.* Captain Bernal Diaz who accompanied Cortez and afterwards wrote a history of the Conquest, speaks of the great Aztec Emperor, now forty years old, as tall and thin, hair black and rather long, beard scant. He wore a girdle and large cloak, his head was crowned with a *panache* of beautiful plumes, the soles of his sandals were of pure gold and the fine leather thongs which secured them to his ankles were embossed with the same glittering metal. His complexion was copper-colored and his countenance, though serious and dignified, wore a benign expression. Like his father, Montezuma I., he had a master mind and his every movement was with a dignity and grace worthy of a prince of the highest order.

*Two Great Men Meet.* A mile south of the capital Cortez was met by a hundred Aztec chiefs who came to welcome the Spaniards to the city and to announce the approach of the Emperor. In the imperial cortege three distinguished officers of State appeared armed with golden wands. They were followed by four nobles who bore on their shoulders the royal palanquin flashing with burnished gold. Over it a beautiful canopy of rich feather-work, sprinkled with glittering jewels and fringed with silver, was borne by four other nobles. As a mark of the highest deference to their king, they were barefooted and walked with slow and measured tread, keeping their gaze fixed on the ground in front of them. Reaching a convenient distance, the train halted, and his majesty, descending from the litter, advanced, leaning on the arms of his brother Cuiclahua and his nephew Cacama, two princes second in rank only to himself. In ad-

vance of his stately tread obsequious attendants strewed the ground with rich tapestry, lest his royal feet might be contaminated by the rude soil. As he drew near the army halted. Cortez, dismounting, threw his reins to a page, and supported by a few of his cavaliers and Marina his interpreter, advanced to meet the king. The interview was of absorbing interest to both. They were making history. In Montezuma the General beheld the Monarch of the Aztec kingdom whose power and riches had been the burden of every tongue. In Cortez, on the other hand, Montezuma saw the mysterious being predicted by the oracle, whose achievements proclaimed him to be something more than human. Each extended to the other princely courtesies with the most profound expressions of respect. Cortez then placed about the neck of the Emperor a sparkling chain of colored crystals, and moved as if to embrace him, when he was restrained by the two princes, horrified at the menaced profanation to the sacred person of their king. The company now dispersed, and with unfurled banners and martial music the Spanish army joyfully entered the Aztec capital. This was November 8, 1519. They are conducted to ample quarters which had been prepared for them, and are maintained for months entirely at the Monarch's charges and as his invited guests.

*Startling Events Briefly Narrated.*

*Roman Catholic Chapels.* Scarcely had Cortez become settled in his palatial barracks in the heart of the capital when he began to make encroachments on and exactions of the Emperor. His ultimate object was to conquer and convert. He asked and received permission to change one of the large halls in his new quarters into a chapel. Not satisfied with this, with a little more difficulty he got permission to convert a section of the great Aztec temple, the *teocalli*, into a Roman Catholic sanctuary. In each of these two chapels an altar was raised surmounted by the crucifix and the image of the virgin Mary, and daily services were held by Friars Olmedo and Diaz.

*Montezuma Fettered and Seventeen Chiefs Burned at the Stake.* The General wanted a plausible pretext for seizing the person of the Emperor. Before leaving Vera Cruz he had placed 150 white men under Captain Juan de Escalante in charge of the new colony. Two of these men had been decoyed to the country and killed by the Aztec Chief Quauhpopoca and his confederates.

Cortez secured an audience with the king. Taking with him a strong company of men heavily armed, he detailed to him the crime, at the same time informing him that he was charged with instigating it. The General said he did not believe the charge, but pending an investigation it would be necessary for him to transfer his residence to any room he might select in the palace occupied by the Spaniards. The Emperor protested stoutly, but finally through fear yielded, and to prevent an uprising among his people, told them he was going not as a prisoner but only to visit his friends. Cortez required him to send for the criminals which he did. They came, seventeen in number, were summarily tried by a Spanish court-martial and sentenced to death at the stake. The accused confessed the crime, but said they were only obeying orders of the Monarch. The funeral piles were made in the court-yard in front of the palace. The people thought the death sentence had been given by Montezuma. While the execution was in progress the great and good Montezuma was humiliated and crushed by being thrown into chains. This was by direct order of Cortez and done under his eye. It was certainly the blackest and most unpardonable crime committed by him during his entire career of conquest.

*Montezuma Abdicates.* Reference has been made to Quetzalcoatl the great deity who, according to ancient tradition, once ruled over Mexico. He went away eastward across the Gulf, promising on his departure to come again some day from the quarter where the sun rises beyond the ocean, and resume his rule over the country bringing peace and great prosperity to all the people.

These white men coming from the east were evidently descendants of the good deity and were sent by their master to reclaim the obedience of his ancient vassals. Cortez now demanded of Montezuma a formal recognition of the supremacy of the Spanish emperor. The Indian monarch willingly (?) acquiesced in this, and recommended to his principal caciques and through them to the people at large that they become faithful vassals of the great king beyond the waters, acknowledging him as their lord, and paying to their new sovereign in future the same tribute they had paid to himself in the past. (Prescott, Vol. II, pages 190, 191).

Human nature is a strange and capricious thing. In religion, politics and business many people find it easy to believe what they wish to believe, and difficult to believe what they do not wish to believe.



The history of the Conquest and that of Mexico for three hundred years afterwards was written by Spaniards or by those who sympathized with their administration, and everything that was unfavorable to them they suppressed. At every turn of the history it is easy to note the bias against the Aztecs and in favor of the Spaniards. The early historian Oviedo, himself a Spaniard, considers that the abdication of Montezuma and his homage to the Castilian crown, far from being voluntary, were coerced. Referring to the incident he says, *Lo que por fuerza se da no es servicio sino robo*. "What is given under pressure is not service but a robbery."

*Narvaez Surprised, Captured and Thrown into Chains.* Infuriated by the insubordination of Cortez, Governor Velazquez of Cuba determined to recall the recalcitrant. At an enormous expense he equipped an expedition consisting of 17 ships under command of Captain Panfilo de Narvaez with 1,000 Spanish soldiers. On April 23, 1520, they cast anchor at Vera Cruz, at the port where Cortez had landed one year and two days before. Narvaez immediately sent official messengers to Cortez in Mexico City demanding his presence at Vera Cruz. The General was a shrewd tactician and a master of men. He received the envoys with marked cordiality, thus winning their friendship and confidence. Dwelling on the immense riches to be gained from the conquest, which he assured them was about complete, and putting in their pockets a liberal bribe, he sent them back to Narvaez with the message that he was starting down and would willingly comply with his demands provided he was invested with authority from the king of Spain, the very thing he knew he did not have. Before reaching the Indian capital of Cempoalla the General harangued his men, pointing out that they were loyal subjects of the king and were defending his interests against Narvaez who was a traitor and an outlaw. By making a midnight attack during a down-pour of rain, Cortez, with 266 men, captured the camp which had a thousand. This was one of his great military feats. He threw Narvaez into prison, ordered the ships dismantled and their cargo of military stores brought ashore. These he badly needed and used to great advantage in his future campaigns. By his rose-tinted descriptions of the glorious conquest which promised military renown and great riches, he easily induced a large percent of the captive soldiers to join his ranks. With his army trebled in number and abundantly supplied with new clothing, arms and ammunition, he was ready to return to Mexico City.

*Smallpox.* In the suite of Narvaez was a negro slave who brought from Cuba the smallpox, which rapidly spread throughout the land and great multitudes of the natives soon fell victims to it. Villages and even large towns were practically depopulated by it. Those in a position to know said smallpox helped Cortez to win the conquest. Dr. Edward Jenner of Berkeley, England (b. 1749, d. 1823), immortalized himself in 1796, when he discovered the prophylactic power of vaccination. Before this discovery was made and the preventive employed, 10 percent of the Mexican people died of smallpox and 33 1/3 percent of the rest were pitted.

*The Aztec Massacre by Alvarado.* When Cortez was starting to Vera Cruz in answer to the summons of Narvaez, he left in the capital a garrison of 150 men under command of Captain Pedro Alvarado to keep the peace. The Indians were accustomed to celebrate an annual feast in May in honor of their patron war-god, Huitzilopochtli. It consisted of sacrifices, religious songs and dances. In the midst of their hilarious festivities the Spanish attacked and slaughtered in cold blood 400 of the nobles, the flower of the Aztec nation. For this atrocious crime Alvarado based his flimsy excuse on a rumor that, at the close of their feast, the Indians were secretly planning to annihilate the garrison.

Two weeks after the General captured Narvaez a courier from Alvarado arrived with information of an alarming uprising in the capital. Cortez left 100 men in charge of the new colony at Vera Cruz and hastened back to the Table Land, leading an army augmented in number and well equipped, and having a strong contingent of native allies. He reached Mexico City on Saturday, June 24, 1520.

*Death of Montezuma.* Having entered the city with his entire army, Cortez soon awoke to the fact that he had been entrapped. The bridges along the three causeways had been destroyed, the supply of food and water was nearly exhausted, and worse than all, the Spaniards were surrounded and attacked daily by swarms of enraged savages. For seven months the good Montezuma had been the generous and genial host and prisoner of the invaders, helping them in every way possible. The General prevailed on him to intervene in behalf of the Spaniards. He went out on a flat roof, *azotea*, and expostulated with his people to desist from hostilities. Three missiles, evidently designed for the Spanish guards who ac-

accompanied him, took effect in the body of the unfortunate prince inflicting mortal wounds from which he died three days later.

*Spaniards Evacuate. The Dismal Night.* The food supply being entirely exhausted and the ammunition nearly so, the General finally yielded to the importunities of his officers to quit the city. They are now confronted with two important questions: The best time to go and the route to take. The Aztecs had a fixed custom from which they seldom departed, not to fight at night. A knowledge of this fact determined Cortez to steal away under the cover of darkness, while the enemy slept. It was decided to go westward, toward Tacuba, over the shortest causeway, which was two miles long and had only three breaches. Saturday, June 30, 1520, was a busy day; secret preparations were made for the move. The General superintended the construction of a portable bridge to be used in passing the army successively over the three breaches in the levee.

At midnight the bridge was completed and the troops under arms awaiting orders. Cortez distributed the army into three sections, led respectively by Sandoval in front, himself in the middle and Alvarado behind. It was raining and very dark. Forty sturdy soldiers under an officer named Magarino lugged the bridge to the first canal, and the entire army passed over it in safety. Sandoval, leading the advance section, awaited the bringing up of the bridge. But the heavy brass cannon and baggage wagons having rolled over had so wedged it into the rocks of the levee, the men, with all their straining, never could raise it. So the other two breaches must be passed without the bridge before they could reach *terra firma*.

In the meantime their movements were discovered by the Aztec sentinels and alarm was given by striking a great drum. This aroused the sleeping natives and sent them in pursuit by the ten thousand. Now the terrible carnage began. In the rear and on the flanks was heard the war-whoop of the pursuing Indians who rained down showers of missiles on the panic-stricken and fleeing enemy. The rain and darkness only added to the confusion. Heartrending, indeed, were the cries and groans of the wounded and dying. No tongue or pen could duly paint the horrors of *la noche triste*, the dismal night.

The gallant Captain Alvarado was bringing up the rear. While defending his line he was unhorsed. His sorrel mare, which had borne him safely through many a hard battle, fell under him, he himself being wounded in several places. He was a man of power-

ful frame, and despair gave him supernatural energy. Having reached the last canal afoot and with no means to cross, he set his long lance firmly on the wreckage below, and sprang forward with all his might, clearing the chasm by a single leap. The traditional spot in Mexico City is pointed out to tourists and bears the name, *salto de Alvarado*, "Alvarado's leap." The captain being safely over the canal, was taken up behind a mounted cavalier and carried out of the fray.

*Cortez Wept.* As the first gray of that Sunday morning gleamed over the waters of the lake, the Spaniards passed off the causeway and halted in the village of Popotla. The General dismounted and, sitting under a large tree, reviewed the depleted remains of his army. The baggage, artillery, all fire-arms, two thirds of the horses and as great a percent of his men, all lost. Nearly every soldier who escaped carried a ghastly wound. The great commander was accustomed to control his emotions, but the present sad spectacle was too much for him. Covering his face with his hands he gave vent to his pent up feelings; the sobs and falling tears revealed only too plainly the bitter anguish of his soul. But this soon passed, and a gleam of satisfaction lighted up his countenance, when he saw Alvarado, Sandoval, Olid, Ordaz and Avila, five captains; also Martin Lopez, the ship-builder, the two interpreters Marina and Aguilar and the priest Olmedo mounted on his good mule. All the above who had been invaluable thus far, proved indispensable to the success of his subsequent operations.

*Tree of the Dismal Night.* On July 10, 1924, the author, accompanied by Rev. Josue Valdez, visited and walked around this historic tree, *el arbol de la noche triste*. It is about eight feet in diameter at the base, but not so tall in proportion. Four-hundred years have elapsed since the Conquest and it was a large tree then. It looks now like it might be a thousand years old, and is slowly dying, has many large, dry limbs. The tree-doctors are taxing their medical skill to prolong its life. It reminds one of an octogenarian with his swollen hands and knees bandaged, poulticed and plastered for rheumatism.

*Retreat of the Spaniards.* Their objective point, the Tlascalcan capital, was 60 miles east of Mexico City. To reach it they must go round the great lake, traveling by a circuitous route, north, east then south. Burdened with their sick and wounded their journey was slow and tedious. On Sunday, July 8th, they reached Otumba, 30





THE HISTORIC TREE OF THE "NOCHE TRISTE."

miles northeast of Mexico City, but they had traveled three times that distance to get there. Here a powerful body of Indians, estimated at 200,000 in number, awaited them and disputed their advance. Even the stout-hearted Cortez, with his diminished squadrons, wasted by disease and enfeebled by hunger and fatigue, could not escape the conviction that his last hour had come. To retreat was impossible; his was not a heart to falter. He harangued his men with a few words of advice and encouragement. He said to them, "You stick together; do not scatter, strike at their faces, strike down their leaders."

Yesterday a horse had died and starving soldiers devoured it even to the hide and entrails. Only 20 horses remained. These were a great asset; the superstitious natives were afraid of them. Ten mounted cavaliers could stampede a thousand Indians. After Friar Olmedo had invoked on them the protection of God, the Virgin Mary and Saint James, the General gave the command — *Adelante*, "Charge." The battle raged for hours with great loss on both sides. From the beginning it was easy to see the superiority of military science and discipline over numbers. But the tide of the battle seemed to be setting against the Christians. Their fate would soon be decided.

At the critical moment, the gallant Cortez lifted himself up in his stirrups, and with his eagle eye, descried near by a cacique borne on his royal palanquin. Judging from his dress and military cortege he must be the commander in chief. As quick as thought the General, addressing a half dozen cavaliers at his side, shouted, "Yonder is our mark, *yonder!* Follow me." Driving his iron heels into the flanks of his weary steed and raising the war-whoop, he plunged forward with all the fury of a thunder bolt cleaving the solid ranks of the enemy taken by surprise. When he reached the cacique, by one fell stroke he pierced him through with his lance, hurling him to the ground. A young cavalier, Juan de Salamanca, quickly alighted and dispatched him. The Indians, left without a commander, were panic stricken and fled in the wildest confusion. The battle was over, the day won. The Spaniards were left masters of the field. Cortez was certainly a man of fortune. This was one of his great victories, yet it was not planned or premeditated. On the spot, in a moment, he had the eye to see and the mighty arm to strike. His star seemed ever in the ascendant.

*The Refugees Reach Tlascalala.* The victorious Spaniards now

turn their faces southward, and passing in plain view of the two venerable pyramids of Teotihuacan, they reach the capital city of Tlascala. Here they are warmly received and cordially entertained for weeks. Their first attention is to the relief of their sick and wounded, among whom was Cortez himself. He lost the use of two fingers on his left hand, and a double fracture of the skull required an operation and the removal of a piece of the bone. A fever ensued which stretched the hero on his couch for days, as helpless as an infant. But his iron constitution and excellent physique soon threw off his maladies and put him on his feet again.

The distressing news was received of the massacre of two groups of Spanish soldiers, 57 in number, while journeying from Vera Cruz to Mexico City. Their scalps, uniforms and arms, also the hides of the horses, were found in the near-by temples as trophies to the gods. Cortez not only pursued and captured the slayers, but enslaved and branded them as such with a hot iron. This is the first case of real slavery by the Spaniards in Mexico.



## CHAPTER IV

### THE CONQUEST COMPLETED

1520-1521

*New Plans and Preparations for the Conquest.* The Aztecs, originally a weak nation, began their remarkable career in 1325, A. D., by reducing and uniting the other cognate tribes, until their monarchy covered the entire country. As the discordant members were held together by fear and force and not by love or patriotism, they grew restless under the galling oppression of the central government, and watched for an opportunity to throw off the yoke.

The fame of the white men had spread far and wide, and notwithstanding their recent reverses, Cortez was delighted to receive deputations from numerous towns offering their allegiance and asking his protection. That the turbulent spirits of his troops might not fester into discontent by an idle and monotonous existence in camp, the General gave them active exercise by frequent expeditions against other strong towns which he reduced. In this way a large part of the surrounding country with its troops and resources fell into the hands of Cortez.

*The New Navy.* Past experience had demonstrated the fact that, in order to capture the capital, it would be necessary to command the Lake as well as the three causeways. To this end, the General sent his famous ship-builder, Martin Lopez, to the forests of Tlascala with instructions to build thirteen brigantines, which might be taken to pieces and brought on the shoulders of the Indians 50 miles west, to be launched on Lake Texcoco. The necessary sails, cordage and iron-works were brought up from the dismantled ships of Narvaez at Vera Cruz. But because of the hostile Aztecs, the boats could not be launched on the water's edge; it must be done on the bosom of a little mountain torrent which swept down through the streets of the town of Texcoco a mile and a half back from the Lake. So 8,000 Tlascalcan laborers spent two months converting this

little stream into a canal twelve feet deep by twelve wide, with dams and locks at intervals. One of the boats proved defective and useless; the other twelve were launched, April 28, 1521, with great ceremony. The Priest Olmedo offered prayer and celebrated mass, every man in the army, together with the General, partaking after confessing and receiving absolution. This, the first navy ever launched on American waters, proved exceedingly useful in capturing the city.

*Smile of Dame Fortune.* No ship was allowed to sail from Vera Cruz without the permission of Cortez or his agent at that port. During the last six or eight months seven ships had cast anchor at Vera Cruz. They came from Cuba, Jamaica, the Canaries and Spain respectively. Nearly every one was laden with soldiers, horses, arms and military stores, all of which fell into the hands of Cortez. There was such a charm about his name that he easily persuaded the incoming troops to join his expedition.

*Making Powder from the Volcanoes.* On examining his military supplies the General discovered a shortage of gun-powder, so he dispatched five men under Francisco Montaña to the mountain for sulphur. They clambered up the precipitous slopes of the volcano Popocatepetl to a height of 17,000 feet, passing through the ice and snow, smoke and fumes. This journey was attended with much danger and pain. The treacherous ice gave an insecure footing, and an uncertain step might precipitate them thousands of feet into the frozen chasm that yawned below. In this rarified and frozen atmosphere respiration becomes very difficult and is attended with acute pains in the head and limbs, and sometimes blood oozes from the eyes and nostrils.

When our adventurous cavaliers reached the crater, they found it three miles in circumference and with a depth of a thousand feet. They cast lots and it fell on Montaña, their leader. In a basket with a long rope they lowered him into the smoking throat to a depth of 400 feet. This was repeated several times between eruptions, until sulphur enough was gathered to supply the wants of the army.

The Spaniards of the Conquest seemed to look upon the most appalling and mysterious dangers as only pastimes. Not content with the perils that lay in their way, they seemed to court them from the mere love of adventure.

*Military Code.* Before advancing on the capital, the General proclaimed before his assembled soldiery a "Code of Ordinances"

for the government of the army. In the preamble he sets forth that, in all well-regulated institutions both human and divine, *order* is a necessary law. The exigencies of their present situation demanded something of the kind. The ordinances prohibited blasphemy, gambling, brawls and private combats, larceny, etc. It is specifically stated that these provisions were not allowed to remain a dead letter. While Cortez wished rather to temper severity with clemency, he ruled with an iron hand and established over his bold and turbulent soldiers a control seldom equaled. This code of ordinances, though brief, is a masterful production. For the full text see Prescott, Vol. III, page 451.

*Strength of the Army.* On April 28, the great commander assembled his entire army in Texcoco, some eight miles east of Mexico City, for final inspection, and was happy to find it superior to any he had commanded since he invaded the country. There were 110,000 allies, and 818 Spaniards; 87 of them being mounted, 300 had charge of the twelve brigantines, which were well armed and so constructed as to be invulnerable to the missiles of the enemy. There were three large iron field pieces and fifteen smaller ones of bronze. The troops were tolerably complete in their respective appointments, and were distributed among Captains Sandoval, Alvarado and Olid who were to command the three causeways leading into the city from the north, west and south respectively. The population of the city was estimated at 300,000, which number was greatly augmented by thousands who came in from the surrounding country to strengthen the garrison or for protection.

*The Siege.* The siege proper began May 10 and continued three months. The invaders completed the blockade by cutting off the supply of fresh water and food. In the last extremities of the famine the wretched inhabitants tried to satisfy the gnawings of hunger by eating leaves, roots, moss, the bark of trees and grass; also insects, rats and lizards.

The General made repeated entreaties to the Emperor to capitulate, but in vain. Four mighty engines: fire, sword, famine and pestilence were daily sweeping away their thousands. The city was a charnel house; death was everywhere. The bodies were gathered in piles and heaps, the living among the dead. In his write-up of the event afterwards Cortez said, "A man could not set his foot down unless on the corpse of an Indian." The poisonous steam arising from this mass of putrefaction bred a pestilence that swept

off even greater numbers than did the famine. The Spaniards, including the General, were made ill by the poisonous atmosphere. Stunned and bewildered by the horrible spectacle, the besieged called on their priests to invoke the aid of their gods. They did so but the oracles were dumb; no response came. Their deities had deserted them.

Moved by compassion for the suffering, the General had suspended hostilities for some days, hoping to bring the Mexicans to submission, but failing he ordered a general assault. No language can describe the horrible carnage that followed. The hideous yells of the barbarians, the execrations of the Spaniards, the screams and shrieks of women and children, and the groans of the wounded and dying; great volumes of dust and sulphurous smoke from burning buildings and musketry enveloped all with a dismal canopy and produced a scene appalling even to the Spanish soldiers long accustomed to the horrors of war. See Prescott, Vol. III, pp. 174 to 184. It is estimated that 40,000 perished in one day, and 150,000 during the three months siege. There are many points in common between the siege of Mexico City by Cortez and that of Jerusalem by Titus in 70 A. D. Jerusalem was taken after a siege of five months, during which time 1,100,000 people perished. (*Josephus, Wars of the Jews*, Book VI, Chap. IX). Referring prophetically to the fall of Jerusalem, our Saviour said, "For then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be." (Matt. 24:21).

*Capture of Cuauhtemoc and Fall of the City.* Montezuma II. died June 30, 1520. He was succeeded by his brother, Cuitlahuac, who was inaugurated September 7 and, after a reign of 80 days, died suddenly of smallpox, November 25. He, in turn, was succeeded by Cuauhtemoc, or Guatemozin, the eleventh and last of the Aztec Kings. He was nephew and son-in-law of Montezuma II. At the time of his inauguration he was only 25 years of age, but had already become famous as a military hero and a young man of great promise. On Wednesday, August 13, 1521, while attempting to escape in a small boat with his young wife and 20 distinguished attendants, he was captured by Captain García Holguin. That was the death knell to the great Aztec monarchy and terminated the dynasty founded by Acamapichtli in 1376 A. D.

News of the Emperor's capture quickly spread and paralyzed the belligerent arm of the natives. No farther resistance was of-



ferred. When the distinguished chief surrendered, he threw down his weapons and exclaimed, "I am Guatemozin. Lead me to Malinche (Cortez); I am his prisoner, but let no harm come to my wife and followers." Captain Holguin assured him that his wishes should be respected.

The General received his distinguished prisoner with dignified and studied courtesy. They readily recognized each other having often met in the palace of Montezuma. The Aztec Monarch broke the silence by saying, "I have done all I could to defend myself and my people. I am now reduced to this state. Deal with me, Malinche, as you will." Then placing his hand on the hilt of a dagger held in the Generals belt he said, "Better dispatch me with this at once." Cortez, stirred with emotion and admiration for the young Prince, replied, "Fear not, you shall be treated with all honor. You have defended your capital like a brave warrior. A Spaniard knows how to respect valor even in an enemy." There was a hush of arms. It was now the hour of vespers and all dispersed for the night.

On the following morning the fallen prince asked that his sick and famishing people might be allowed to withdraw unmolested to the country for treatment and subsistence. This was readily granted, and it required three days to evacuate the city, some 50,000 men, besides women and children—a mournful train—dragging themselves out over the several causeways.

*The Right of Conquest.* Soon after Columbus discovered America, there arose a contention between Spain and Portugal over the rights of Conquest and occupancy in the New World. They regarded the Pope of Rome as the supreme ruler of the world, and as such they appealed the case to him as their arbiter. Alexander the Sixth was then Pope and on May 4, 1493, he rendered his decision. Drawing an imaginary line from pole to pole, passing from north to south, 100 leagues west of the Azores and Cape Verde Islands, he assigned to Ferdinand and Isabella all countries they might discover and conquer west of that line, while all east of it fell to King John II of Portugal. This grant of the Pope carried with it the absolute ownership of the lands, the people and their personal property. It imposed on the conquerors also the imperative duty of converting the conquered people to the Roman Catholic faith. Cortez was a devout Catholic and accepted most heartily these conditions. He repeatedly told his men that they were soldiers of the Cross and Crown, and as such they were waging a just and holy war.

At whatever cost, they should rescue from the hands of the "infidels" the rightful possessions of the Castillian Crown.

After the lapse of 400 years and by the light of our higher civilization, we look upon the Conquest with very different eyes. It was authorized by the King and the Pope, and hence was the legitimate fruit of royalty and episcopacy, two man-made, fallible institutions. Without these, Mexico, in course of time, might have been conquered, but certainly not at the cost of so much human suffering, bloodshed and death. The way we see it now, Montezuma and his people had just as much right to invade and conquer Spain, confiscate her lands and enslave and slaughter her people as had the Spaniards to do the same thing for Mexico.

*Confederates of Cortez.* Before closing this chapter on the Conquest and dismissing the heroes who accompanied the General in the campaign, and shared with him all the dangers and sufferings of the trying ordeal, it seems proper that some final word should be said about these men individually.

Among a dozen captains, *Pedro Alvarado* seems to have taken first rank. Because of his very fair complexion and genial nature the natives called him *Tonatiuh*, meaning *sun* or *sunbeam*. During the siege he was several times wounded. He and Olid destroyed the aqueduct near Chapultepec which supplied the city with fresh water. After the Conquest, under commission from Cortez, he conquered Guatamala. He finally lost his life while chasing the Indians in the state of Jalisco. While ascending a precipitous mountain his horse slipped and fell headlong with him into a deep chasm below. His soldiers conveyed him to the village of Atenguillo, thence to Guadalajara where, ten days later, June 24, 1541, he died of his bruises.

*Gonzalo de Sandoval*, a native of Medellin, the birth-place of Cortez himself, was the youngest of all the captains, and by Cortez the most loved. In the siege he was assigned to the Tipejacac causeway on the north, and commanded a part of the fleet. Special mention is made of his beautiful horse, *Montilla* by name, a chestnut color, with a white star in the forehead, and one white foot. "It was a noble animal, well known throughout the army, and worthy of its gallant rider, whom it had carried safely through all the long marches and bloody battles of the Conquest." Captain Sandoval was a special favorite with the soldiers, whose comfort he carefully guarded, while little mindful of his own. The Commander in Chief



showed his confidence in this young officer by assigning to him the most difficult commissions, and he was never disappointed.

The Captain was every inch a man. His frame was strong and sinewy, his chestnut hair curled close to his head and he had a slight lisp in his utterance, making him slow of speech, but he was prompt and energetic in action. He accompanied Cortez to Spain in 1528, fell ill on reaching Palos and soon died, his constitution having been shattered by the fatigues of army life.

Captain *Cristoval de Olid* held the Iztapalapan causeway on the south with headquarters at Coyoacan. He distinguished himself in many engagements. After the Conquest Cortez sent him with a strong army to establish a colony in Honduras. Becoming inflated by his elevation, he threw off his allegiance to Cortez and tried to set up an independent jurisdiction of his own. An uprising occurred, he was captured and beheaded in the town of Naco, Honduras, in 1525.

The priest, *Bartolome de Olmedo*, was evidently a good man and rendered valuable service to the soldiers through the campaign of Conquest. By his sane reasoning he had a wholesome influence over the troops, and on several occasions toned down the martial enthusiasm of the General himself. He was ever a friend to the Indians and was untiring in his efforts to convert and serve them. Oppressed by growing infirmities, he spent the evening of his life in Mexico City discharging his clerical duties.

*Captain Bernal Diaz* was, by nature, richly endowed both in mind and body, but he was uneducated. Twenty years after the death of Cortez and nearly fifty after the Conquest, Diaz immortalized himself by writing, as an eye witness, a history of the campaign. He did this, not exactly as a thrust at Cortez for being over-lauded, but in defense of the common soldiery who had not received due credit for the part they took.

The tutelar saint of Cortez was the apostle Peter, while his soldiers prayed rather to St. James. In these bloody encounters Bernal Diaz attributed the deliverance of the Christians to the watchful care of this saint, who was seen careering on his milk-white courser at the head of the Spanish squadrons, his sword flashing lightning, and his fiery steed, with feet and mouth, striking death to the enemy. By the side of the apostle they saw a lady, whom they took to be the virgin Mary, dressed in flowing white robes, throwing handfuls of dust in the eyes of the infidels. The honest

Bernal Diaz said in a rather apologetic tone, "Sinner that I am, it was not permitted me to see either the one or the other of the Apostles on this occasion."

In 1568 we find our venerable Captain Bernal Diaz, Mayor of the city of Guatamala where he evidently died. He survived nearly all the gallant band of 500 who left Cuba with Cortez in 1519. Writing of these at that late hour he said only five remained and they were "poor, aged and infirm, with children and grandchildren looking to them for support, but with scarcely the means of affording it,—ending their days as they had begun them, in toil and trouble."

Prescott says, "The life of the Spanish discoverers was one long day-dream. Illusion after illusion chased one another like the bubbles which the child throws off from his pipe, as bright, as beautiful, and as empty. They lived in a world of enchantment."

*Women of the Conquest.* History has embalmed the names of at least five Spanish heroines who should share the honors of the Conquest; viz., Beatriz de Palacios, Maria de Estrada, Juana Martin, Isabel Rodriguez and Beatriz Bermudez. When Cortez would have persuaded these Amazonian dames to remain in camp, they proudly replied, "No, it is the duty of Castillian wives not to abandon their husbands in danger, but to share it with them." One, clad in her husbands armor and with sword in hand, was seen, on one occasion, to rally her wavering countrymen and lead them back against the enemy.

*Character and Attainments of Cortez.* The history of the Conquest is necessarily a history of the man who was the head and soul and body of the enterprise. On his first landing at Vera Cruz, April 21, 1519, Cortez conceived the idea of Conquest and resolved to carry it through. He was a stranger to fear; dangers and difficulties only charmed his eyes and aroused him to a full consciousness of his powers. Unabating energy and fixedness of purpose were his vital breath.

a) *Cortez the General.* Our hero was not simply a lucky adventurer; he was a great general. This he demonstrated by performing great achievements with resources which his own genius had created. His first army was composed of men taken from all the walks of life. Prescott may be hypercritical when he says, "Most of the Spaniards who came were men of base condition and manners." To these adventurers from Cuba with their thirst for gold,

Cortez added hidalgos, broken-down cavaliers, who came from the old country to the New World to mend their fortunes. Then there were wild tribes of native allies with jealousy and bitter hatred among themselves. This motley multitude, differing in race, language and interests, with scarcely a tie in common, are assembled in one camp. Forgetting their jealousies and burning hatred, they march as brothers, side by side, under one banner and all bend to the will of one man. In all this we recognize the marvelous power of the great commander. Our hero was the greatest military leader of his age and has been justly compared to Alexander the Great, Julius Ceasar and Hannibal.

b) *Cortez the Scholar and Writer.* We could not have expected a youth of his mercurial temperament to improve all his advantages at the University. Yet while there he established for himself a basis of scholarship and high ideals rare among the cavaliers of his time.

I once heard Dr. Broadus remark on the high literary character of General Grant's history of the Civil War. He said it reminded him of Julius Ceasar's Commentaries on his Gallic Wars.

During his public career Cortez wrote back to the King six lengthy reports. As historical and literary documents they are of immense value, and were written with a simple elegance and vividness which remind us of the military narratives of Julius Ceasar. When occasion called for it the General could converse with learned dignitaries in the Latin language.

c) *Cortez the Statesman.* The General had promulgated his military and naval ordinances which were in force during the campaign. Two years later, March 20, 1524, for the government of the colonies, he issued a civil code which was lengthy, complete and profound. He stimulated the settlement of colonies by liberal grants of land and made ample provision for their protection, displaying a wise and penetrating spirit which embraced every object worthy of an enlightened and progressive ruler. Many of the wise laws which issued from his master mind are still in force in Mexico.

*Two Great Mistakes.* Cortez brought an indelible stain on his honor by yielding to the entreaties of his avaricious soldiers to torture Guatemozin by burning his feet and the palms of his hands, in an attempt to wring from him a confession as to where the missing treasures were secreted. Before the city fell these had been dumped into the lake. Equally criminal was the General for executing the Aztec Monarch, in 1525, on a mere rumor of conspiracy. The

King was only 28 years of age at his death. His career was brief but brilliant. He gave promise of making a wise and great sovereign.

*Cortez and Columbus.* We have seen something of the remarkable character of Cortez; let us place him beside Columbus and we have two great men, but so different. Columbus was not simply a dreamer, a wild visionary. He had a vision but it was based on a solid hypothesis as he afterward demonstrated. By his explorations and discoveries he blessed the world and made for himself an immortal name. Morally speaking Cortez was not his equal, but in point of intellect he was much his superior, having been cast in a larger mold. Columbus was simply a discoverer; he was not a man of blood; unfortunately Cortez was, he believed in conquest which means war, blood-shed and death.

*The Famous Aztec Princesses.* The young widowed queen, *Tecuichpo*, afterwards at her baptism named Isabel, was of royal blood and gave evidence of the fact by her attractive personality. As a young lady she was beautiful and intellectual, and developed into a cultured, pious, useful woman. She was the eldest daughter of Montezuma and first cousin of her late husband. She afterward gave her hand in marriage successively to four Castillians, all of noble birth. Their descendents took high rank.

When Montezuma was dying he commended his three favorite daughters to the guardianship of Cortez, who accepted the charge as a sacred trust. The three all married Castilian hidalgos of honorable family, and from them have descended several noble houses of Spain. Cortez conceded to these three sisters, by way of dowry, large tracts of valuable lands.

*Marina*, the interpreter, was an Aztec princess. During our narrative she has been unjustly held in the background. She was with the campaign to its close, and was second in importance only to Cortez himself. In all his conferences with kings, caciques and envoys Marina was present to interpret. Time and again, by discovering plots and secret intrigues, she saved the General and his entire army from annihilation. Without her they could not have effected the conquest. She was ever held in highest esteem by the natives for her sympathy and proverbial kindness to them in their misfortunes. Many an Indian ballad commemorates the beauty, charms and virtues of "Malinche," her Aztec name, and the name applied to Cortez because of his constant association with her. The Spanish government showed its appreciation of her invaluable service by



bestowing on her several estates both in town and country. Don Martin, the son whom she bore to Cortez, became a distinguished and useful man.

In 1525 Cortez gave Marina in marriage to Don Juan Jaramillo and she lived in the enjoyment of wealth, usefulness and the highest consideration from her countrymen. History speaks of her grandchild during her lifetime, which is evidence that she reached a good old age.

*Domestic Life and Last Days of Cortez.* In the year 1522 Doña Catalina Juarez, the General's first wife, came over from Cuba, but died in Coyoacan three months after her arrival. The report that her husband murdered her is regarded by Prescott as a malicious slander entirely without foundation.

After an absence of some 25 years, Cortez makes his first trip back to Spain, in 1528. He is soon married to Doña Juana de Zuñiga, a lady of high family. To them were born four children; three daughters who formed splendid alliances, and a son, Don Martin, who became heir of the General's honors, the most of his wealth and also his persecutions. Cortez had also five natural children for whom he made honorable provision in his last testament. His laxity of morals was due to the evil age in which he lived.

Columbus had worn the title of "Admiral," the King conferred on Cortez that of "Marquis of the Valley of Oaxaca." Cuernavaca was his home. He returned to Spain for the last time in 1540, and died in the village of Castilleja de la Cuesta near Seville on Dec 2, 1547. In compliance with his request, his body was brought to Mexico and interred beside that of his mother and his little daughter in Texcoco. They afterwards moved it to the city of Mexico.

*Practical Lessons from the Conquest.* Before passing to the next chapter, let us draw some practical lessons from the conquest. The commission under which Cortez first went out provided that one fifth of the proceeds resulting from the expedition should be paid over to the Castillian crown. In compliance with this agreement, in 1522, Cortez made a heavy remittance, which on the voyage was captured by a French privateer and went into the French treasury. As the King of France gazed on the rich treasures his Imperial rival was drawing from his colonial domains, he showed his discontent by sarcastically expressing his desire "to see the clause in Adam's testament which entitled his brothers of Castile and Portugal to divide the New World between them." (Prescott, Vol.



III, p. 226). This partition Pope Alexander VI. had presumed to make in his famous bull of May 3 and 4, 1493. It conveyed to the Castillian crown full and absolute right over Mexico, her lands, people and personal property. As a devout Catholic and loyal Spanish subject, Cortez endorsed the above procedure, because it coincided with his project and his ambition. And from that he argued that, if Mexico belonged to Spain, it should be conquered and taken over at whatever cost. The way Cortez, with less than 1,000 men, conquered the great Aztec nation, with its 18,000,000 inhabitants, is justly looked upon as the greatest military feat in the history of the world.

*Why the Aztecs Failed.* The Aztecs were conquered by their own people. They furnished both the men and the means for their own defeat. It is estimated that the Tlascalans alone, the early allies of the Spaniards, lost 30,000 men in the eighty days siege of the city.

The oracle said the war-god entered his little bark of serpent skins and sailed away eastward across the Atlantic for heaven, but left a promise that he would one day return and resume his reign over Mexico. The natives looked upon the coming of the white man from the east as the fulfillment of that promise, and as a result they were intimidated and filled with superstitious fear. The Aztecs had great numbers who were held together, not by patriotism or love, but by fear and force. They lacked competent leadership, organization and military training. Worse still, they were divided among themselves and were fighting each other. That made them an easy prey for the invaders.

*Why Did the Spaniards Succeed?* They were few in number yet they were thoroughly united on a great objective. They believed their cause a righteous one and that it would finally triumph. They considered themselves soldiers of the cross who were fighting for God and the salvation of the heathen. Some of them were seasoned veterans who had seen service in Africa, Italy and against the Turks. These, by their example, gave courage to the rest. They were all organized, trained and had implicit confidence in their commander who went before leading them through danger and death on to victory.

*A World Conquest.* The missionary program calls for a world conquest. There are 800,000,000 people in the world who have never heard of Christ, and half as many more who have not accepted Him as their Lord and Saviour. What are we going to do about it? It

will be a life and death struggle long drawn out, but ours is a righteous cause and we have many reasons for encouragement. The Captain of our salvation is a great Leader, and if we obey His orders victory is certain. We need to get a vision, organize and stand together. Cortez charged his men not to scatter, but stick together and strike at the enemies' face.

During the world war the Hindenburg Line seemed to present to the Allies an impassable barrier. It broke their march and brought them to a stand-still greatly to their embarrassment and perplexity. After much delay the Line was finally broken, but it was by a band of Doughboys from North Carolina. They were the first to cross over, and by that act of heroism they covered themselves with glory and turned the tide of the war in favor of the Allies. But those boys were trained, *thoroughly trained*, before they left American shores. Would we hasten the conquest of the world for Christ, we must *train* our preachers, our teachers and our Christian young people. The importance of the teacher-training which our Nashville Sunday School Board is now doing all over the South is beyond the power of language to describe and of figures to calculate.

Ours is a glorious warfare. Then let us get a vision, organize, train, stand together, cooperate and obey the marching orders of our great Commander and soon the victory will be ours.

## CHAPTER V

### ORIGINAL ELEMENTS OF THE MEXICAN NATION

What did the Spaniards find when they came to Mexico, and what did they bring with them? These are two questions of absorbing interest, and if we can successfully answer them, we shall have gone far toward setting forth the original elements and principles which combined to produce the great Mexican nation as we have it today.

*The Aborigines.* Who were the aborigines of Mexico, whence came they, by what route, and, what was their character? We are now treading prehistoric ground, and if we would keep our footing, we must steer clear of the quicksands of tradition, conjecture and superstition. However, it is becoming in us to give at least a passing notice to the findings of erudite antiquarians and painstaking historians.

Accepting, as we do, the unity of the human race, we believe that the first settlers of the western hemisphere descended from one of the sons of Noah whose original home was in Mesopotamia or in the valleys about the Mediterranean Sea.

As a result of a great cataclysm in nature, causing upheavals and depressions, there have occurred remarkable changes in the elevation of the earth's crust. The celebrated philosopher Plato (born 429 B. C.), referring to a traditional island or continent, supposed to have existed in the Atlantic Ocean at a very early period, and to have been eventually engulfed beneath its waves, says: "In the Atlantic Ocean, over against the Pillars of Hercules, lay an island larger than Asia (Minor) and Africa taken together, and in its vicinity were other islands, from which there was a passage to a large continent lying beyond.—After this a violent earthquake, which lasted for the space of a day and a night, and was accompanied by inundations of the sea, caused the islands to sink, and for a long period subsequent to this, the sea in this quarter was impassable, by reason of the slime and the shoals." See *Classical Dictionary*, under *Atlantis*.

*Route of Migration.* Did the first American settlers, far back in prehistoric ages, come from Africa, making their overland journey westward, traversing the now submerged continent of Atlantis? Such a theory might account for the ancient pyramids and monuments found in Mexico, which though much smaller, are quite similar to those found in Africa.

The more popular theory is that the immigrants approached North America from the west, drifting in canoes often across wide stretches of the sea, by way of the Eleuthian Islands; or they may have wandered eastward along the neck of land now cut by Bering Strait.

Basing their theory on the substantial identity of physical characteristics, able ethnologists of both the Old World and the New, including prominent scholars of Latin America, have come to the conclusion that all the early tribes of America belonged to a single stem or strain of people, and that these came from eastern Asia.

*Prominent Characteristics.* The following are some of the Mongolian or Asiatic characteristics found everywhere, north and south, among the American aborigines, which seem to link them back with the Chinese: Yellowish buff skin, approaching a cinnamon color, straight, black and exceedingly glossy hair, high cheek-bones, terra cotta relics of an unmistakable Mongolian type, and a goodly number of art objects similar to those found in China, unearthed in Mexico by excavation, also an occasional word or name like Tzintzuntzan, Tetzcuntzinco, Tzintzicha, etc., all lend evidence to the theory of the Chinese origin of the American aborigines. Prescott and Najera, two learned historians, both say the Otomi (Mexican) dialect is very similar to the Chinese and evidently came from it.

*The Several Mexican Nations.* Let us consider for a moment the different nations which occupied the country.

*The Mayan Stock.* Archaeological research has done much to lift early Mexican history out of the obscurity of its confused traditions. There is evidence that the Mayas, coming from the north in the first centuries of the Christian era, occupied Central America. They were remarkable above all other American nations for their accurate calendar, also their architecture as exemplified in the great ruins of the cities of Palenque, Uxmal, Mayapan and scores of others of less note. The building material was of hard limestone, well cut, accurately fitted and lavishly carved with mythical and historical figures and hieroglyphic inscriptions. These records and rituals were carved or painted on the walls of their great palaces and tem-



ples; also written in books of folded sheets of maguey paper (leaves of the century plant). Notwithstanding the wholesale destruction by the Spanish missionaries and authorities, a few of these ancient sacred books still remain for our study and interpretation. They are highly prized.

*The Toltecs.* Following the Mayas were the Toltecs who likewise came from the north. They were the most civilized and cultivated of all the Mexican peoples. Fifty miles north of Mexico City was situated Tula, their capital, whence their dominion extended east to the Gulf, south to Central America, and North and west over a large part of the great Mexican plateau. They show a marked racial connection with the Mayas, and flourished from the fifth to the eleventh century. But finally through internal dissensions and the invasions of barbarous tribes from the north, about the close of the tenth century, they fell to pieces and ceased to exist as a nation. The survivors from war and famine were either incorporated by the conquering Aztecs or driven south to become the cultured teachers of the Mayas and other nations.

*The Aztecs or Mexicans.* About the beginning of the twelfth century, the Aztec nation, composed of seven cognate tribes, came from the north, and though not so cultured or numerous as the Toltecs, they were more warlike, and being united, in course of time they swept the country. After long wandering they finally established their capital in Tenochtetlan, now Mexico City, and came to possess a high degree of culture, derived in part from the Toltecs, their predecessors in the country. By their successive wars and conquests they gradually extended their dominion over central and southern Mexico, thus building up the mighty Aztec empire. Montezuma boasted that under his lordly sway were thirty vassal caciques each one of whom could muster 100,000 men of war. All of these subjected nations paid heavy tribute and became a source of immense wealth to the central government.

*The Great Tarascan Nation* occupied the State of Michoacan on the west, the *Tecucans* and *Tlascalans* were on the east, the *Cholulans* lay to the south and the *Totonacs* in the State of Vera Cruz along the Gulf. While the people of each vassal nation retained their national name and identity up to a certain point, yet, in time of the Conquest and up to the present date, they are all called Aztecs or Mexicans. Prescott is evidently correct in the opinion



that the Aztecs were the most illustrious of all the aborigines of North America.

*Character and Culture of the Aztecs.* Unfortunately for the world the written records of this great people were destroyed by the Spanish invaders. Yet the large number and variety of architectural and other remains furnish us with concurrent testimony which goes to prove the wonderful progress they had made in civilization and education. Great attention was given to the moral and intellectual training of the youth. One special duty of the Aztec priests was to chaperon and teach the boys, while the girls were entrusted to cultured priestesses. The most perfect decorum prevailed. Adulterers, as among the Jews, were stoned to death. The Aztecs had regular colleges where they taught picture-writing, history, mythology, astronomy, hieroglyphical painting, music, etc.

Their military code was stern, disobedience to orders being punished with death. Their excellent discipline received the highest encomiums of the Spanish conquerors. In battle they did not try so much to kill their enemies, but rather to capture them as sacrifices to their gods. They did not scalp their victims as did other North American Indians. On their bloody altars they sacrificed annually 20,000 prisoners of war.

The Aztecs lived largely by agriculture in which they were proficient and prosperous. They were industrious, all worked, and as a result of methodical habits and frequent bathing, they were tidy, healthy and vigorous. Montezuma bathed twice each day. He changed his linen daily and never donned the same suit the second time, even after it had been laundered.

*A New World.* When the Europeans first landed in America, it was as if they had alighted on another planet, the people, the country, climate, products—everything was so entirely different from all they had before known. They had, indeed, discovered “a New World.” A celebrated naturalist has said they did not find here a single tree, fruit, flower or quadruped similar to those they had known in Europe, Asia or Africa. This statement should be qualified. They found the bear, deer, lion, tiger, leopard, wolf and many other animals, but they were so entirely different from those of the Old Country as to be considered of different species. Prescott says the only domestic animal the Indians had was the watch dog, and the only beast of burden was the llama of South America. It is allied to the camel, but is smaller and without the hump.

*The Pre-Aztec Ruins.* These are mysterious monuments of a lost civilization, two or three thousand years old, as the historian Waldeck thinks. Prominent among the ruined cities are Palenque and Uxmal of Campeche and Mitla near Oaxaca. Their architecture, hieroglyphics, sculpture and paintings argue a higher civilization than anything else found on the American continent.

*Pyramids.* The two principal ones are that of San Juan de Teotihuacan, twenty miles east of Mexico City, and Cholula near Puebla. The author has climbed both, and from their summits the view of the surrounding country presents a grand panorama which one can never forget. There is a striking analogy to the Egyptian and Asiatic style of architecture, care being taken in each instance to adjust the faces of the building by the cardinal points. Cholula, the larger pyramid, has a perpendicular height of 177 feet and its square base covers 44 acres. Its truncated apex covers one acre and is crowned by a Roman Catholic temple. The prevailing opinion is that the interior was not a natural mound but an artificial composition, deeply incrustated with alternate strata of brick and clay. The pyramids were evidently constructed for a religious purpose.

*Scenery, Soil and Products.* The Spaniards went wild with delight over the beauties of the tropical scenery in Mexico. As they advanced they were occasionally refreshed by glimpses of the blue Atlantic in their rear, and by the towering volcanoes on ahead, crowned with their spotless diadems of snow. The rolling plains were richly carpeted with verdure and overshadowed by stately trees, gaudily festooned with clinging vines, orchids and other flowering parasites. Following their road on through extensive forests, the Spanish cavaliers would occasionally give themselves to the chase of fleeing deer started from their secret haunts, but to catch or kill them was a very different thing.

They were more successful in bringing down the wild turkey, also the golden pheasant, called in Spanish *chachalaco* because of its chattering voice which may be heard almost a mile away. No person who visits *tierra caliente in Mexico* can ever forget the *chachalaco*. It resembles a long-necked, long-legged blue pullet and can outrun an ostrich, and when pressed takes to the wing. It is easy to kill them they are so numerous, and their flesh is delicious.

Clouds of butterflies swarm over the wild-flowers everywhere, and forest birds of richest plumage and of every color make vocal the air with their sweet melodies. But I tip my hat in gratitude

to Mexico especially for that miniature miracle of nature, the humming-bird, also the mocking-bird, which are a joy forever, and both came originally from the land of the Aztecs.

As the invaders approached the towns they found the fields, orchards and gardens in a high state of cultivation. A climate of alternate heat and moisture, seconded by a most excellent system of irrigation, stimulated the exuberant soil to the abundant production of all vegetable life. Then as now the staff of life of the natives was corn bread and corn-field beans—*tortillas* and *frijoles*. Maize was grown by the Indians everywhere in the western hemisphere, from Chili on the south to Canada on the north.

Next to Indian corn, the most important plant in Mexico is the agave, *the maguey*. It is grown in great abundance from one end of the Republic to the other and is highly prized by the people. Prolific and easily cultivated, it furnishes food, drink, clothing; also shelter, medicine, writing paper and other useful commodities. It is the poor man's friend in Mexico. *Los niños lloran el agua miel*,—children cry for the sweet water of the maguey.

For an extended list of the products furnished by the Old World to the New and those given in exchange by the New World to the Old, see "Juicio Critico del Virreinato de Mexico," by Agustin Rivera, pages 45 to 48. This book is in Spanish.

*Spanish Architecture.* The *conquistadores* brought over with them their architecture. In the tropics the alternate sunshine and frequent rainfall are very destructive to buildings. But there are in Mexico, Catholic temples and other edifices built by the Spaniards two or three hundred years ago, which are still in a perfect state of preservation. The Spaniards are great builders; give them stone and lime and they can beat the world.

The Aztecs had no knowledge of the arch or the use of iron, hence they employed no nails in their buildings. Their building materials were chiefly granite, very hard, but carefully cut and polished. By the use of copper instruments, with an alloy of tin, and a silicious powder, they cut and polished the hardest stones, and some of them of great dimensions. Red copper chisels and axes have been picked up in the quarries near Mitla.

The Aztec goldsmiths, with their bronze tools, could cut the hardest substances, as basalt, porphyry and emeralds, and fashion them into fantastic forms. In mixing the metals and in casting and adorning vessels of gold and silver, the Aztecs displayed a rare

genius. The Spanish goldsmiths freely admitted their superiority over themselves in these ingenious works.

*Market, Exchange and currency.* The material civilization of the Aztecs was shown by the great number and high character of the products collected and displayed for sale in the immense market of the capital city. I must not tax the reader with a complete list and description of these commodities. In referring to the subject the good Captain Bernal Diaz said, "There were among us soldiers who had been in many parts of the world,—in Constantinople and in Rome and through all Italy,—and who said that a market-place so large, so well ordered and regulated, and so full of people, they had never seen."

In their dealings the natives had no knowledge of scales and weights, the value being determined by measure or number. Exchange was effected by barter or by currency. The latter consisted of strips of tin, bags of cocoa and quills filled with gold dust.

*The Spanish Language.* This language took its rise about the twelfth century, but did not assume a fixed literary form until the latter part of the fifteenth century. The most enlightened and advanced of all the Spanish Provinces was Castile whose ruler was Queen Isabella. Under the prestige and patronage of this great and good woman, (1469-1504) the Castillian came to be and still is the literary and classic language of the nation. It is considered to be one of the richest and most beautiful of all the European tongues.

Spain very naturally imposed on her western colonies her language. As it gradually supplanted the numerous Aztec dialects, it became a common medium of intercourse, government and business, and had a great influence in unifying the strangely different peoples into a nation.

*Royalty and Episcopacy.* For centuries before the Conquest of Mexico, Spain had not known any other government, civil and religious, but royalty and episcopacy. With them she was thoroughly conversant. She brought them in all their fullness to Mexico, and for 300 years, without any outside interference, she put them to the test. Her authority, both civil and religious, over the Mexican people was absolute. She had every opportunity to make of them a great nation and a great people. As we advance with our narrative, we shall have opportunity to note some of the legitimate fruits of royalty and episcopacy.



## CHAPTER VI

### SPANISH SUPREMACY IN MEXICO FOR 300 YEARS

1521-1821

*Spanish Colonial Policy.* In all the history of the world the Spanish colonial policy has not a parallel. Spain brought to the New World only what she had at home,—her laws, language, government, civilization and her religion. As all these, through a lapse of 400 years, entered directly into the formation of the Mexican nation and the character of her citizens as we have them today, a slight digression may be pardoned while we go back and make a cursory examination of the early history of Spain.

*Early History.* The earliest reference to that country was a thousand years before Christ, when every three years King Solomon sent his ships to Tarshish to bring gold, silver, apes and peacocks (2 Chron. 9:21), products in which Spain abounded. For long centuries that country was the theater of war and conquest, each invading nation leaving its impress and, by intermarriage, its blood. In this way the Spanish people came to be a mixed race, having sprung from a greater variety of stocks than any other European nation. In 206 B. C. Rome conquered the country, and during succeeding ages, by her example and her supremacy, did more than any other nation to mould the character of the Spanish people and give shape to her future political policy.

During the first Christian centuries Rome reached the acme of her political glory, becoming a world-power. Incidentally she spread the Latin language over her extensive domains. This she did by sending out colonies, armies, government officials and her laws, all of course using the Latin language. At first Rome was not money mad, but lusted for political power and achieved it. She afterwards grew rich from the enormous revenues gathered from her numerous dependencies. This led to her inertia and her moral and political corruption. In the fifth century her decline was rapid. She recalled her standing armies and government officials from foreign



countries and within 300 years the Latin ceased to be a spoken language. However, by a very slow process from the ninth to the twelfth century, its remnants, fusing and amalgamating with barbarous tongues, produced the four sister Romance languages, Italian, French, Spanish and Portuguese. There is a striking resemblance between these four sisters, but the Spanish is most like the mother, 85 or 90 percent of her vocabulary coming directly from the Latin.

*The Castillian Language.* In the fifteenth century Spain was composed of fourteen provinces or petty kingdoms with as many rival rulers and dialects. The weakness of the country lay in its disintegration, making it an easy prey to outside powers. In 1469 Ferdinand II. and Isabella were married and developed into great rulers. Within twenty years they had united all the petty nations of the Peninsula into one powerful kingdom, and through the influence of Isabella, the cultured princess of Castile, Castillian was made the court language of the nation. It had then reached a high state of development and was recognized as one of the leading languages of the world.

*Charles V. (1516-1556).* Through his mother Charles V. was grandson of Ferdinand II and Isabella. He had the most extensive domains and came to be in his time the greatest potentate in all Europe. He was the greatest of all Spanish kings, and under his administration Spain ascended to the zenith of her glory. But the seeds of decline had been sown. Religious fanaticism had banished hundreds of thousands of Jews and Mohammedans who were wealth producers and the backbone of the industrial population of the country.

*Philip II. (1556-1598),* son and successor of Charles V., by his enormous war expenditures and maladministration only accelerated the decline of the country. The tons of gold and silver gathered from Mexico and Peru were not used for the internal development of Spain, but were squandered on foreign wars and other schemes of personal ambition which resulted in failure. The exhaustion of the Spanish government was followed by the moral decline of her rulers. Industry, commerce and agriculture languished, economic conditions were distressing and the number of beggars multiplied.

We may now return from our digression.

*Exodus to America.* Because of the stagnant condition of all kinds of business in Spain and the glowing reports of El Dorado in the New World, thousands of Spaniards, of all classes, high and

low, flocked to New Spain. They came with three objects in view: To make money, extend the political supremacy of the king and win the Indians to Catholicism. Flushed with pride and enthusiasm because of their triumph over the Moors, the Spaniards now felt themselves competent to conquer and convert the world.

To individuals and also to colonies liberal grants of land were offered with Indian slaves to work it.

*Hernan Cortez as Civil Governor.* During the two years campaign of conquest Cortez was the military commander. Then, by self-appointment, he became also civil Governor of Mexico, which position he filled for five years.

*Coyoacan the New Capital.* It was the hour of vespers on Wednesday, August 13, 1521, when Guatemozin surrendered to Captain Garcia Holguin. This marked the close of the siege and the fall of the Aztec Empire. The capital was a pile of charred walls and smoldering ruins, where the poisonous effluvia from thousands of unburied carcasses filled the air with infection and death. It being impossible to remain there and live, the General immediately established his residence and new capital in Coyoacan, an important town some eight miles southwest from the city. The author once visited that place and was shown through the traditional residence occupied by Cortez and in which his first wife died. Four hundred years have passed, yet the quaint old building is still in use and in good condition; it looks like it might weather the storms and the blast for four hundred years more.

*Many Cares and New Plans.* The siege of 80 days had left Cortez exhausted in mind and body, but numerous responsibilities now press upon him and his brain is busy with new plans for the future.

*Wild Excitement Among the Indians.* Tidings of the fall of the Aztec capital were borne on the wings of the wind throughout the land. As a result many envoys from remote tribes, and among them ambassadors from the powerful and independent state of Michoacan on the west, came to verify the astounding reports of recent events. They wished to look upon the invincible beings who had effected the conquest and to solicit their protection for the future.

Cortez rejoiced to see the boundaries of his empire thus rapidly enlarging, and he availed himself of these envoys to learn about the resources and products of the different sections of the country; also by them he sent back to the different caciques the official charge

to recognize themselves now and henceforth as loyal vassals of the Castillian crown. The General sent out strong detachments under Captains Alvarado and Sandoval, to reduce tribes still hostile and to establish Spanish colonies.

*Rebuilding the City.* On the ruins of the destroyed capital the Governor determined to build a new one which should surpass the former in every particular.

In the year 1904, February 7 and 8, a ward in the city of Baltimore, Md., was burned to the ground. A similar misfortune befell the city of San Francisco, April 18, 1906. In each instance before new buildings were erected, the city authorities turned a calamity into a virtue by widening and straightening the streets, and thus conferred a blessing on these cities for all time to come. Cortez did the same thing in Mexico City. The new city was made to occupy exactly the same site as the old; the principal streets, widened and straightened, took their departure from the central square, or *plaza mayor*, which had been covered by the great Aztec temple and the palace of Montezuma. On the same square Cortez erected his own mansion which was afterwards occupied by the viceroys. On the site of the temple of the Aztec war god, *Huitzilopochtli*, was built the present cathedral which is grand in all its appointments. They began to build it in 1573, and when completed and dedicated, December 22, 1667, it was said to be the third largest building in the world. It is a marvel of architecture.

*Colonization and Peonage.* The alert and progressive Governor did not confine his labors to the capital, but in his eagerness to colonize and build up the country, he hastened to establish settlements in localities most inviting. To this end he made liberal grants of land to his former soldiers and other Spaniards, who came in swarms from Spain, Santo Domingo and Cuba. From the beginning, be it said to the honor of the King of Spain and the Pope, they had given to all the colonists special orders not to enslave the natives, but to treat them kindly and make every effort to win them to Christianity. With these orders Cortez was in full sympathy. During a residence of fifteen years in Santo Domingo and Cuba he had seen the pernicious fruits of peonage and this confirmed him in his opposition to the system. But the colonists combined in bringing high pressure to bear which induced him, against his better judgement, to grant the *repartimientos*, which meant the gift of land with so many Indian slaves to work it. The Governor afterwards offered

three reasons for his decision: (1) The Spaniards had no tools; they did not know how to do that kind of work and therefore could not live without the labor of the natives. (2) Under the system of *repartimientos* the Indians were in a far better condition than they were before the conquest with their human sacrifices and cannibalism. (3) The *repartimientos* would lead to the prosperity of the colonies and produce a greater revenue to the crown. The above are not reasons but excuses or pretexts, which may be easily uncovered and refuted. The great majority of the persons consulted, including the monks, while differing on some matters of details, concurred in urging the necessity of the *repartimientos*.

*Reign of the Viceroys.* These were, with rare exceptions, great and good men. Of course we must take into consideration the times in which they lived. They governed the country from 1535 to 1821, a period of nearly 300 years. Receiving their authority and instructions from the Spanish monarch, they were honor-bound to rule with equity, and strive to promote the prosperity of the provinces just as the king would do if he were present in person. The stipulated term of office was for three years, but many viceroys ruled a much longer time. The salary was \$40,000 a year or more, and many perquisites besides. This money had to be gathered from the people governed.

*Antonio de Mendoza, the First Viceroy of Mexico.* In the course of human events every great institution or enterprise usually has associated with its origin a great man. The first president of the United States was "First in war, first in peace and first in the hearts of his countrymen." Happy was Cuba to have as her first president the great and good Thomas Estrada Palma. He was wise, clean, patriotic and progressive, and left behind him a high official record which has been equaled by few and surpassed by none who have followed him as chief magistrate of Cuba.

*Antonio de Mendoza (1535-1550)* stands first in the long line of 62 viceroys in Mexico. His lofty example was worthy of all those who came after him. The first printing press founded in the New World he brought in 1536, and the same year was published in Spanish the first book ever printed in America. Mendoza opened the mines in Zacatecas and Guanajuato and during his administration the first money was coined in Mexico. He introduced the mulberry and silkworm for the purpose of producing silk. He was everybody's friend and a great benefactor of the Indians. Because of his



superior capacity as viceroy he was transferred to Peru (1550) to serve in the same capacity. He died in Lima, July 21, 1552.

The second viceroy was *Luis de Velasco* (1550-1564) who founded many important institutions and freed 150,000 Indians held and worked as slaves by the Spaniards.

*Diego Carrillo Mendoza*, Marques de Galves (1621-1624), 14th viceroy, did much to exterminate the hordes of bandits who infested the highways of Mexico. During his administration the Spaniards founded the city of Galveston, Texas, and named it in honor of the viceroy.

The 22nd viceroy was *Francisco Fernandez de la Cueva*, Duque de Albuquerque (1653-1660). He colonized New Mexico and established the town of Albuquerque giving it his own name.

*Pedro Nuño Colon* (Columbus), 26th viceroy and lineal descendant of Christopher Columbus, ruled only five days, dying December 13, 1673.

The 32nd viceroy was *Jose Sarmiento Valladares*, Conde de Montezuma (1722-1734), which title of Conde came through his distinguished wife who was a lineal descendant of Montezuma II. During his administration was established *la Gaceta de Mexico*, which was the first newspaper ever published in New Spain.

The greatest of all the viceroys was *Juan Vicente Guemes Pacheco*, Conde de Revillagigedo (1789-1794), the 52nd in number. Under his administration Mexico took on new life. The city was lighted, paved and policed. For better sanitation a good system of sewerage was put in, and the multitudes of half naked Indians were creditably and comfortably clothed. The schools, agriculture, mining and all kinds of industries were completely revolutionized and advanced, many public highways were made and a postal system inaugurated. While his workmen were leveling the park, they discovered, December 17, 1790, the Mexican calendar stone which is today to be seen in the museum as one of the wonders of the world.

This same viceroy, in the year 1793, took the first census of New Spain, finding the number of inhabitants to be, all told, 4,483,569.

At the close of his term of office Count Revillagigedo returned to Spain with a clear conscience of duty done and success achieved, leaving behind him in Mexico an imperishable name. He died in Madrid, May 12, 1799, and our George Washington passed away on December 17 of the same year.



*Juan O'Donoju*, the 62nd and last of the viceroys, after ruling only a few weeks, died of pleurisy, October 8, 1821.

As all the viceroys came to New Spain armed with the same instructions, met and contended with similar difficulties and had the same objective, there is a tiresome monotony in the history of their long administration. This monotony, however, is broken from time to time by interesting incidents, the narration of which would throw important light on the history of the times. The narrow compass of this volume will allow us to do little more than refer to a very few of these interesting events.

The Jesuits, Franciscans and other religious orders, together with the Inquisition, had much to do with moulding the character of the Mexican nation, but we leave them for treatment in a future chapter.

### *Important Events*

*The Pirates*, called also freebooters or buccaneers. Piracy is the term applied to the crime of robbery committed upon the high seas.

In the year 1586 the Spaniards captured an English ship near Acapulco, Mexico, and the following year Sir Francis Drake, an English buccaneer, captured a Spanish ship with a rich cargo, off California.

English, French and Dutch pirates sailed the seas continuously, committing all kinds of depredations. On Monday, May 17, 1683, the citizens of Vera Cruz were thrilled with delight as they spied in the distance two large ships coming into port. They were supposed to be the periodical Spanish merchant ships which always brought important freight and family letters from loved ones back at home. The mariners, a thousand strong and all heavily armed, came ashore under the cover of night, and next morning at 4 a. m. they fell upon the city, shooting down every person who came in sight. They battered down the doors of the sleeping inhabitants and dragged them half clad to a large church into which they packed 5,000 people of all ranks. There they imprisoned them for five days, with the result that nearly 300 died from fright, heat, hunger and suffocation. They looted the city and many of the wealthy they tortured as a means of drawing from them a confession of the place of their hidden treasures. They received \$140,000 in ransoms. The savage outrages they committed against helpless families are too horrible to mention.

A courier, fleet of foot, carried the news 250 miles to Mexico

City. The shocking intelligence filled the people with consternation. The alert viceroy rushed an improvised army of 3,000 men to the scene of distress, but before they reached Vera Cruz the freebooters had departed, carrying away their booty valued at \$4,000,000, and 3,000 captives—negros, mulattoes and Spanish children. These were never heard from again and were evidently sold in foreign countries as slaves.

See *Compendio de la Historia General de Mexico*, by Dr. Nicholas Leon, pp. 243 and 244.

*Citizenship.* Roman citizenship guaranteed bodily protection and many other benefits. It was sometimes conferred on aliens at a high monetary consideration or because of valuable service rendered. The chief captain, hearing that Paul was a Roman citizen, said to him, "With a great sum obtained I this freedom, how did you get it? You do not look to me like a man who had much money." "Why," said Paul, "I was *born* free." (Acts 22:25-29). The above incident teaches us that Roman citizenship was exceedingly important, that it might be purchased or inherited by a foreigner and that it made people *free*. Spain never contemplated anything like this for her vassals in Mexico.

*Money.* The Spaniards as individuals and also as colonists did not come to Mexico to work with their own hands, but to grow rich by overseeing the Indians at work. The viceroys became immensely wealthy themselves and were diligent in gathering money for the crown. They used high-pressure methods to swell these collections which annually amounted to millions.

On October 22, 1703, a Spanish flotilla from Mexico, convoyed by a friendly French squadron, was reaching home with its rich burden. Off the coast of Spain they were attacked by English and Dutch mariners resulting in a life and death contest. All told on both sides 2,000 men were killed. The mangled Spanish fleet was captured but in their last extremity they dumped into the ocean their cargo of \$50,000,000 that it might not fall into the hands of the enemy.

The viceroy Don Antonio María de Bucareli (1771-1779), during his reign of eight years, turned into the royal treasury nearly \$130,000,000 which was an average of \$16,000,000 annually. (Campbell's Guide of Mexico, p. 30).

During the 300 years of her supremacy over the Aztecs, Spain received from Mexico tons of silver and gold and what did she do with it? Money is dead matter and within itself has no moral quali-

ty, but spent by people who did not work for it, frequently proves a curse rather than a blessing. Parents may make a mistake if they give their sons and daughters too much spending money while in college. My good friend Rev. T. E. Ennis of Kentucky once made the following observation, "Many parents go to hell making money for their children and their children go to hell spending it."

The apostle Paul says, "The love of money is the root of all evil" (1 Tim. 6:10). The inordinate love and expenditure of money leads to extravagance, dissipation and moral, intellectual and physical degeneracy. In order to get money by trickery and a living without work evil men have invented the lottery, raffle and gambling. These vices all too common among the Latin races, abound also among other peoples.

The earth is the Lord's and the fullness thereof, the cattle upon a thousand hills; all the silver and gold belong to God. We are his stewards and shall one day have to give account. There never was so much money in the world as there is today and there never was so much need of it to sustain and advance God's kingdom. I am glad to say that good people are giving more than ever before and by heaven's blessing it is producing its greatest returns. We need to teach our churches and our children that "All the tithe of the land is the Lord's," (Lev. 27:30), and that everyone should "lay by in store *weekly* as the Lord has prospered him." 1 Cor. 16:2.

*Superstition.* "Ignorance is the mother of superstition." It would not be stating it too strongly to say that any people deprived of the Bible will be superstitious. The Spaniards found the Aztecs without the Bible, and during their administration of 300 years they gave them very little Bible teaching. Hence, it was but natural that they should be superstitious. The Indians gave an evil omen to every great phenomenon in nature. They were filled with consternation by eclipses of the sun and moon, storms, earthquakes and volcanic eruptions. On November 12, 1789, they were panic stricken by the appearance of an aurora borealis. They thought the world was coming to an end,—that the skies were about to rain down fire and burn up the people and also the earth.

*Number of Inhabitants.* It is difficult to gather a complete census, therefore the figures given here are only approximate. At the time of the conquest it is estimated that Mexico had 18,000,000 people. Dr. Agustin Rivera, a prominent Catholic of Guadalajara says, on page 133 and note, of his admirable history, *Principios Cri-*

*ricos sobre el Virreinato de la Nueva España*, that in the year 1808, when Spanish supremacy was on its last legs, there were in Mexico 6,000,000 people. They were distributed as follows: 1,200,000 Spaniards, including their descendants of pure blood, called creoles; 2,400,000 *castas* who were a cross between the Spaniards and the Indians; and 2,400,000 full-blood Aztecs. This remarkable decrease in the number of the Indians during the lapse of 300 years may be attributed to three causes:

*Frequent Wars.* Because of the galling oppression of the Spanish task-masters there were frequent uprisings of the Indian slaves which were put down with great loss of life.

*Fatal Epidemics.* Corn bread and beans constituted the staff of life for the Aztecs then as they do today for the Mexicans. History speaks of repeated crop failures resulting from untimely frosts and droughts. The food supply becoming entirely exhausted the starving people lived for weeks and months on the fruit and leaves of the cactus and roots dug from the earth, (*tunas, nopales y raices*). Their overworked and under-fed bodies already debilitated, fell an easy prey to any passing disease. Then followed an epidemic which covered the entire nation, depopulating towns, mining-camps and large districts of the country. As a result of the plague in 1545 a million of people died, and two million more in 1576 and 1577. These epidemics usually followed the droughts which were frequent. The Spaniards being well clad, fed and sheltered were immune to epidemics and nearly so to smallpox.

*The Smallpox.* This fatal disease did not wait for the times or the seasons; it was perennial. The Spaniards brought it to Santo Domingo in 1517 and on to Mexico in 1520. From there it spread north and south all over the western hemisphere, and has been doing its deadly work ever since. I suppose Mexico City and the other large cities of that country have not been free from smallpox in 300 years.

Dr. Edward Jenner of Berkeley, England, while yet a young man began the study of the preventive power of vaccination. He chanced to refer to smallpox one day in the hearing of a country maiden who immediately replied: "I cannot take that disease, for I have had cowpox." This remark gave the Doctor a new idea and stimulated him to press forward in his investigations. After many observations and experiments, on May 14, 1796, he immortalized his



name by discovering the preventive power of vaccination, which has proved such a great blessing to the world.

*Vaccination.* This word is from the Latin word *vaca* which means a cow. Those who milked the cows sometimes contracted from them cow-pox, a disease of the skin which produced eruptions with pus. The doctors took this pus or virus and, by vaccination, inserted it in the arms of people and in this way inoculated them with cow-pox. Once having had cow-pox they became immune to smallpox. Many of the Mexicans are afraid of vaccination and dodge it, but afterwards have smallpox, and if they recover they are left pocked. A large percent of the Mexicans are in that condition today and many of them are blind as a result of smallpox. The first vaccine in the New World was brought from Spain to Mexico in 1803 by Don Francisco Balmis. From Mexico the remedy was extended north and south all over America.

#### *Credibility of Early Mexican History*

*Cortez.* Before closing this chapter a word should be said about the reliability of Mexico's early historians. Reference has already been made to the six State Papers sent, one after another, by Cortez back to his home Government, reporting officially the part he took in the conquest of Mexico. He wrote as an eye-witness and actual participant, adding many details, and his writings, still extant, are held in the highest repute.

*Captain Bernal Diaz* a companion of Cortez through the entire campaign of conquest, has left to the world a most valuable write-up of those trying times.

*Torquemada*, a young Spanish priest of the Franciscan order, came to Mexico about the year 1550 and remained in the country 50 years. During that time he gathered from the old soldiers of the conquest who were still living, from the Catholic missionaries and from the Aztec monuments, material for the ponderous tomes which he wrote, bringing up the history to his time.

*The Abbé Clavagero.* In the year 1767 the viceroy banished the Jesuits from Mexico as undesirable citizens. Among them was the Abbé Clavagero who went to Italy. He was a native Mexican, born and reared in Vera Cruz, a man of ability and learning and had a historic bent of mind. During a residence of 35 years in his own country, by diligence Prescott says, "he gathered into one focus the scattered lights of tradition and antiquarian lore." He gained also an intimate acquaintance with the hieroglyphics, paintings,



manuscripts and other remains. He wrote in Italian and his *Storia Antica del Messico* came out in three large volumes which, because of their immense historical value, have been translated into English, Spanish and German.

Of the above four historians, two were soldiers and the other two were priests. All were devout Romanists and loyal members of the church. If, in their writings, they were biased at all, it was in favor of Catholicism.

*Alexander von Humboldt* (1769-1859). In 1803, when young Prescott was a seven-year-old school boy in Salem, Mass., and we were making the "Louisiana Purchase" from France and Napoleon was rapidly rising to eminence, Alexander von Humboldt, a German Baron, accompanied by Mr. Bonpland a French botanist, visited New Spain, crossing the country from west to east. He spent about a year in Mexico, visiting many parts of the country in his researches and gathered valuable data which he jotted down on the spot. As a writer he was accurate, lucid and voluminous. In history and science he became an authority and was too big a man to be biased or unfair. His writings about Mexico are reliable and invaluable. The entire collection of his productions covered nearly 50 volumes, and though a hundred years have passed they are still popular. Humboldt was born the same year as Napoleon and his death came the same year as that of Prescott. He was more social than domestic, and therefore never married. He passed away in his 90th year.

*William Hickling Prescott, LL. D.* (1796-1859). Mr. Prescott sprang from an eminent ancestry and was by nature highly endowed. He graduated from Harvard University at the early age of 18, and after extensive travel and diligent study, even with bad eyes, he came to be a man of broad learning. He walked five miles daily, studying and composing as he walked, and when he returned to his room he wrote down the fruits of his meditations. He gave six years to continuous study of the Spanish language and Spanish-American history. His "History of the Conquest of Mexico," published in three volumes in 1843, stands as an enduring monument to his genius. His entire writings were gathered into 16 volumes in 1864. The great number of citations in his books shows the wide range of his research. Mr. Prescott was a Christian man and gave regularly one tenth of his ample income to charities. As a historian he is recognized as authentic.

## CHAPTER VII

### REPUBLIC OF MEXICO

1821

Cutting down the mulberry trees near Dolores Hidalgo, State of Guanajuato, in 1810, was not the cause of the Hidalgo uprising but the *occasion*. Numerous and varied were the causes of the eleven years war of Independence (1810-1821), and for their origin we must go back many years.

*Class Legislation.* In course of time the people of Mexico came to be separated into four classes with dividing lines sharply drawn:

(1) Those born in Spain and by way of reproach called by the Mexicans *Gachupines* (meaning those who wore spurs, as many of the Spaniards did).

(2) Those of Spanish blood, but born in Mexico and called Spanish creoles.

(3) The *mestizos* who were of Spanish and Indian blood mixed.

(4) The pure-blood Indians.

Qualifications for honorable and lucrative position were not measured by intellectual and moral character, but by blood and the place of birth. By direct legislation Spain gave the first place to those born in Spain, the second to the creoles, the third to the *mestizos* and the last to the Indians. Naturally this engendered against the Spaniards in Mexico an envy and hatred which grew with the passing years.

*Royalty, Episcopacy and a State Church.* In the way of Government, civil and religious, the Spaniards had never known anything but royalty and episcopacy and along with these the union of church and State, and all of these they brought with them to Mexico. The civil Government appointed and paid all the high officers in the church, State and army, and nearly all these offices they filled with *Gachupines*. The result was that the Spaniards controlled the lands, the wealth and the business of the country, and

all to their own advantage. This was a thorn in the flesh to the other three classes.

While Mexico was agonizing under her burden her little sister on the north commiserated her sad plight and extended to her a hand of sympathy. For long years the American colonies suffered from the same evils which afflicted Mexico, though it may be not to the same extent. By written authority of the court the officers of the law, in Virginia, Massachusetts and other States, threw into jail and publicly cowhided good Christian men, because they preached against the heresies of a State church and the dissolute lives of her drunken, gambling and horse-racing pastors whose salaries were paid from the State treasury.

*The United States Rendered a Great Benefit to Mexico.* How did she do this? She did it in two ways. First, by her *example* in throwing off the yoke of the mother country, establishing a republican form of government and becoming a free, independent nation. Second, by her *literature*. In the year 1776, when the tyrannical rule of royalty and episcopacy became intolerable, the Thirteen Colonies issued their Declaration of Independence, which was followed by her written Constitution. These two great State Papers, bristling with the doctrine of national and personal liberty, were translated into Spanish and quietly scattered over Mexico, Central and South America. It took this leaven of Democracy thirty years, but it finally leavened the whole lump and Mexico became free.

*Eighteen-Hundred and Eight.* This was a memorable year in the history of Mexico. Great events followed each other in rapid succession and all pointed toward Mexico's independence. Creoles, *mestizos* and Indians throughout the land were secretly organizing revolutionary juntas and all talking about one thing—their separation from Spain, their independence and how to gain it. In Valladolid (Morelia), where Hidalgo was educated *en el colegio San Nicolas*, and over which institution he afterward presided as president, there was a revolutionary uprising which was quickly put down by Spanish arms.

Francisco Verdad, a distinguished attorney, statesman and government employee, was imprisoned in Mexico City and secretly killed by poisoning. He is said to be the first martyr to Mexican independence. In an unguarded moment he had publicly expressed a desire for Mexico's separation from the Spanish crown. For a similar offense the Viceroy Iturrigaray (1803-1808), was deposed and

sent in chains to Spain for trial. These were stormy times. The spirit of independence and liberty was in the air.

*Joseph Bonaparte.* During this same year, 1808, Napoleon I, Emperor of France, forced Ferdinand VII. to abdicate, then elevated his brother Joseph Bonaparte to the vacant throne. This made him king not only of Spain but also of her western colonies. Universal opposition to this usurper plunged Spain into civil war, and prominent Spaniards loyal to the crown organized a *Junta Central* with the seat of Government at Seville in the south. This *Junta* called on Mexico for \$20,000,000 with which to make war on the French. By resorting to drastic measures the new Viceroy Garibay succeeded in collecting \$2,000,000 which he sent with the promise that more would follow.

Joseph Bonaparte sent an official ordinance to Mexico informing them that he was their king and commanding them to recognize him as such. Mexico not only ignored his ordinance, but as an eloquent expression of their righteous indignation and a reproach to the usurper they burned him and also his ordinance in effigy in the public square in Mexico City. There were now two rival Governments in Spain and both were contending for governmental authority over New Spain. This disturbance and weakened condition of the mother country enheartened the Mexicans to push their plans for independence.

*Miguel Hidalgo y Costilla* (1753-1811). This great man was of pure Spanish blood, his parents both being creoles. He proved himself to be both a patriot and a philanthropist. While serving as priest in the little town of Dolores, he rendered valuable aid to his parishioners by teaching them better methods of agriculture and various industries, such as the making of pottery, brick, leather and cloth, and the growing of vineyards and mulberry trees for the production of wine and silk respectively. In order to force the Indians to import these articles from Spain at an extravagant price, the viceroy sent up to Dolores and destroyed the industries, and cut down the vineyards and mulberry groves. This was not the cause of the revolution, but the *occasion*; "it was the straw that broke the camel's back," the match which touched off the conflagration.

At early mass on Sunday morning, September 16, 1810, Hidalgo gave the *grito* of independence, then began the eleven-years' war. This great leader was captured and was executed in Chihuahua,



July 30, 1811. His successor, Jose Maria Morelos, the greatest of all the revolutionary generals, fell, December 22, 1815.

In order to stamp out the revolution and as a menace to those who were leading it, the viceroy issued an ordinance imposing the death penalty on all insurgent prisoners of war. By the execution of this law the cause of independence lost some of her most valuable leaders.

*Nicolas Bravo.* General Lionardo Bravo fell into the hands of the royalists and under the above law was sentenced to death. His son, General Nicholas Bravo, who at that time held 300 Spanish prisoners, offered the viceroy, Mr. Venegas, to give him three-hundred for *one*, in exchange for his father, but was refused and his father paid the death penalty. By way of retaliation General Morelos, the commander-in-chief, ordered the execution of the 300 Spanish prisoners. The devoted and aggrieved son, General Nicolas Bravo, ordered the unfortunates to file out in line and face a regiment of armed executioners. Before giving orders to fire, the General, crushed in spirit and with tear-bedimmed eyes, made a short talk to the prisoners, something like the following: "I am very sorry for you,—sorry that you serve such a man and such a cause. I offered the viceroy your lives and your liberty, giving him three-hundred for one, if he would spare my father, but in his eyes you were not worth it. I now give you your lives and complete liberty. Go back to your master and serve him if you can serve such a man." Those prisoners, astounded and overjoyed, embraced each other and wept like children. Some of them joined General Bravo's ranks and remained true to the end. This act of mercy and magnanimity on the part of this Mexican General has been ironically referred to as *venganza insurgente*, insurgent revenge, returning good for evil. It was a great victory for the revolutionists. The above event took place in Palmar y Puente del Rey, in southern Mexico, Sept., 1812.

A desultory warfare was carried on here and yonder for years, the insurgents doing their fighting mainly with arms and military stores captured from the enemy. The men had gone to war and there was much poverty and suffering among the women and children left at home.

*Augustin de Iturbide*, (Sept. 7, 1783-July 19, 1824). The freaks of fortune in peace as well as in war are among the mysteries of this world. "It is the unexpected that always happens." Augustin de Iturbide sprang from an aristocratic creole family and grew



up a recalcitrant royalist. He was a great man and a great General, but the strange thing is that, after fighting the revolutionists for ten years he at last joined them, then became the special agent to effect Mexico's separation from Spain. On March 2, 1821, Iturbide met in conference a number of insurgents headed by General Guerrero, and offered to them compromise terms of peace which were accepted. This agreement was called *el plan de Iguala*, Iguala being the name of the town where they met. The plan had three planks:

(1) Absolute separation from Spain.

(2) The establishment in Mexico of a monarchy to be governed by a prince of the royal house of Spain.

(3) Only the Roman Catholic religion would be tolerated. See *Historia General de Mexico* by Dr. Nicolas Leon, p. 440.

Wild excitement prevailed everywhere, the whole country travelling in pain, because a great nation was about to be born. In the Government many changes took place in rapid succession. Iturbide was crowned Emperor of Mexico, July 21, 1822. He was ambitious of authority and soon disbanded the new Congress making of himself an autocrat. In less than one year he was forced to abdicate, which he did May 19, 1823, and was banished to Italy. In recognition of his past services Congress voted him an annual pension of \$25,000 on condition that he would remain in Italy.

On November 7, 1823, the first Congress of the Republic met in the capital and adopted a Constitution very similar to that of the United States. Iturbide was a confirmed royalist and to the end opposed a Republic for Mexico. When he reached London on his way out, he wrote back to the Government warning them of the machinations of the Catholic clergy for the restoration of Spanish rule in Mexico, and offering his services against them. Congress declined his offer and pronounced him a traitor, placing the penalty of death upon him should he return to Mexico. Not having been informed of this action by Congress Iturbide published his intention to return to Mexico and reestablish the monarchy. He landed incognito near Tampico, was made prisoner and five days later summarily shot, July 19, 1824. Congress kindly made provision for the support of his family.

*The Monroe Doctrine.* What was the Monroe doctrine? Two years after Mexico gained her independence and one month after she organized her Republic, President Monroe sent his message to Congress, December 2, 1823. In that message he said his Govern-

ment could only view the colonization or intervention of a European Power in America, as the proof of an unfriendly disposition toward the United States. What was the occasion of the President's promulgating such a doctrine? At that time the Washington Government was apprehensive of the encroachments of Russia upon the western coasts of North America. She also saw in the association of European powers, known as "the Holy Alliance," a menace to the independence and integrity of Mexico and the new South American Republics. That the United States should have stepped forward and become the guardian of these weaker nations, evoked from them the loudest expressions of appreciation.

See *the Latin-American Nations* by Wm. S. Robertson, pp. 550 and 551.

Thirteen years before Monroe gave expression to his famous doctrine, Hidalgo had advanced the same idea in different words. In 1810 he had said, *El americano debe gobernarse por el americano*, "An American should be governed by an American."

*The Mexican Republic.* Not one of those who fought during the eleven-year's war seems to have contemplated organizing a Republic. The first man to advance such an idea was General Santa Anna. He did that in Vera Cruz in 1822 when he rebelled against Iturbide. The Republic was formally organized, November 7, 1823.

General Guadalupe Victoria, the first President of Mexico, was inaugurated, October 10, 1824. During the following year, 1825, the Republic of Mexico was recognized by all the foreign Governments but Spain. As a last forlorn hope of recovering the lost possessions in Mexico, Spain sent over an army of 4,000 men who landed near Tampico in July 1829, but were easily defeated and captured. This terminated forever her official supremacy in Mexico. In 1836, for her own benefit, she recognized the Mexican Government as a Republic.

*A Great Man.* "A great and good man is the noblest work of God." We love to contemplate a great man: it stimulates us and does us good. In the year 1806 was born Benito Juarez, and two years later, 1808, Abraham Lincoln and Jefferson Davis.\* These

---

\*On November 3, 1884, the author, then a young preacher, went with his friend Rev. O. D. Bowen, to Bouvoir, Miss., to call on Ex-President Jefferson Davis. Davis was then 76 years of age and apparently in good health; was about six feet tall and with white beard rather closely trimmed, and having been educated at West Point he had the erect figure and graceful carriage of a soldier and a prince. That same week Mr. Cleve-

three men came to be distinguished lawyers, eminent statesmen and loyal patriots; great in peace as well as in war, they all became presidents. They changed the statutes, the history and destiny of two great nations, and inscribed their names on the pages of history for the benefit of coming generations.

*Benito Juarez*, (March 21, 1806-July 18, 1872). During his early life Juarez, like the sweet singer of Israel, was a shepherd boy. He was of pure Indian blood, was born in the mountains near the city of Oaxaca and at the age of ten had not yet learned the Spanish language. Committing to another the care of his large flock of sheep and goats, the boy went into the city and became the ward of a Franciscan monk who taught him Spanish and the rudiments of education designing him for the priesthood. The lad chose the law instead and the good priest aided him in paying his expenses through college.

Juarez was endowed by nature with a master mind, an iron will, great industry and high aspirations. He speedily rose to professional distinction, and taking a prominent part as an exponent of liberal ideas, he became a statesman of intelligence, ability and renown. In his upward trend he was chosen successively mayor, Deputy in Congress, governor of his state, chief justice of the supreme court, and finally president of the Republic.

When Mexico threw off the Spanish yoke in 1821, she then established a Republic, but made the sad mistake of holding on to the union of church and State. For 300 years she had known nothing else and really did not believe a civil government could exist apart from the church.

On November 23, 1855, Juarez secured the passage of a bill by Congress subjecting the clergy and army to the civil courts for trial.

---

land was elected for the first time as president of the United States. Brother Bower asked Mr. Davis what he thought of the choice. He replied that he liked it but was surprised, as he had expected they would elect Mr. Thurman.

Mr. Davis was very affable, speaking of the general news of the day. Finally he touched on the civil war. I said to him, "The South claims and the North admits that, if, after their victory at Manassas, the southern army had pressed forward, they could have captured the City of Washington. If they had, would that have terminated the war; and if not, what good would it have done?" "No," he replied, "it would not have terminated the war, but it would have given us recognition at foreign courts, the very thing we then so much needed and were trying to gain."

The genial bearing of Mr. Davis, his penetrating eye and strong personality made me realize that I was in the presence and under the shadow of a great man.

The reformed Constitution of Mexico, was enacted February 5, 1857. Juarez being Chief Justice was, at that time according to Mexican law, Vice-President. Under war excitement in 1858 President Comonfort fled to the United States leaving vacant his seat which Juarez immediately filled, gathering up the reins of government and driving off. In 1859 he promulgated *las leyes de reforma*, the laws of reform, whose purpose was to carry the anti-clerical struggle to its logical climax. The laws of reform included the following: Complete separation of church and State, Catholic church property taken over by the State, all monastic orders suppressed, toleration of worship declared, only civil matrimony to be legal, civil registration of births, marriages and deaths, and the cemeteries to be controlled by the State only. The church property taken over was estimated at approximately \$45,000,000. *Historia de Mexico* by N. Leon, p. 501, and *History of Latin-American Nations* by Wm. S. Robertson, p. 491.

Juarez was duly elected President in 1861, and in 1862 the European powers intervened in Mexico. One year later (1863) Napoleon III. of France declared war against Mexico, and encouraged by the church party, hoped to replace the Republic with a hereditary monarchy to be ruled by a Catholic prince under the title of "Emperor of Mexico." To this end he sent over Maximilian of Austria, who reached Mexico City, June 12, 1864. But he was defeated and executed three years later.

Juarez was re-elected President in December, 1867, and while still in office he died suddenly of apoplexy on July 18, 1872. By his admiring and devoted countrymen he was affectionately called *el Indito*, "the little Indian," and because, as a great patriot, he gladly gave his life in service and suffering to secure for his nation political and religious liberty, they dubbed him "the Washington of Mexico."

*Ferdinand Maximilian Joseph, Archduke of Austria* (July 6, 1832-June 19, 1867). This Prince had a finished education, as a young officer in the navy he had traveled extensively and in 1867 his valuable writings were compiled in seven volumes. He was married in 1857 to Charlotte Marie, daughter of Leopold I., King of Belgium. Too much cannot be said in praise of his fine personality, affable and graceful manners, and his honorable and conscientious dealings with his fellow man. As his administration in Mexico and that of Juarez overlapped, it will be necessary to refer again to some statements already made.



Why did the Emperor invade Mexico? Because of injuries done to person and property of foreigners during the many wars in Mexico, the Government acknowledged an indemnity which she was annually liquidating. But recent wars had left her bankrupt. Under stress of necessity Congress passed an ordinance, July 17, 1861, suspending payment of all foreign debts for a term of two years. This gave England, Spain and France a pretext for sending their armies to Mexico to enforce payment. When Juarez explained to them the impossibility of immediate payment, but asked their patience and assured them that payments would be renewed after two years, England and Spain withdrew their armies. But Napoleon III. held on and in 1862 declared war which really was designed to be one of conquest and annexation. He wished to bring Mexico under the dominion of France, and his eye fell on young Maximilian as a tool to that end.

Near the city of Trieste and overlooking the Adriatic Sea, the Archduke had built himself a castle which he named *Miramar*, "Look at the Sea!" While happily residing here he was visited by individuals and commissions, all urging him to go to Mexico. He at first declined. His elder brother, Francis Joseph I., then Emperor of Austria, opposed his going, pointing out to him that he would sacrifice all his interests at home including the throne of Austria for which he was in line.

Four or five influences combined to lead him to Mexico. He ran down to Rome and consulted with Pope Pius IX. who gave him his pontifical blessing and urged him to go to Mexico and establish a great Catholic Monarchy. Napoleon III. strongly advised the same thing, hoping to bring Mexico under the dominion of France. A group of royalist refugees from Mexico visited Maximilian urging him to go. Finally the church party sent from Mexico to Miramar an official Commission composed of their strongest men who assured Maximilian that the whole Mexican nation were anxious that he should come and be their ruler.

*Lucas Alaman* (1792-1853). What really paved the way on both sides of the ocean for the coming of Maximilian was the strong writings of Alaman, a creole who was born in Guanajuato, educated in Spain and spent most of his life in Mexico. He was a distinguished editor, historian and statesman, and with his ready pen was constantly boosting royalty and opposing democracy. The language at his command was insufficient to express his high admiration for Cortez and his antipathy for Hidalgo.

Maximilian finally yielded to the entreaties of his many friends but with two specific conditions: It must be by popular vote of the entire Mexican citizenship, and he must have the support of the French soldiery so long as necessary. To both conditions the Mexican Commission readily agreed, but in the end neither one was met.

The Archduke, with the empress Carlota, reached Mexico City, June 12, 1864, and was received with wild enthusiasm by the clergy and army. He immediately formed a liberal Cabinet, including men who had been ministers under Juarez. He easily drew to himself many Liberals who found him supporting so many of the principles for which they for a generation had been contending. His popularity and power were further strengthened by the happy influence of the empress with the educated classes. He was an untiring worker and gave his whole strength to his official task.

The Conservatives persuaded the Emperor that Juarez had fled to the United States, and as his term of office had expired they said the Republic was defunct. They recommended that a law be passed against brigandage and that the death penalty be applied to all persons under arms against the Government. As a menace to the revolutionists, Maximilian proclaimed such a law, October 2, 1864. Under this law the rabid French soldiers executed many prisoners of the patriots, including some distinguished generals. This caused an incurable breach between the Emperor and the Liberals, and the Catholic party were infuriated with him when he found it impossible to return to the clergy their confiscated estates. So, for Maximilian, things went from bad to worse.

*Attitude of the United States.* The Washington Government never did recognize Maximilian and his monarchy, but they recognized Juarez and his Government from his first inauguration in 1861. After the close of the civil war in the United States, Secretary of State Seward informed the French Government of his dissatisfaction with the establishment in Mexico of an exotic monarchy. He made strong and insistent protests against the operation of the French troops in that country. This induced Napoleon III. to withdraw, the last detachment of his army leaving early in 1867.

*The Empress Carlota.* In July, 1866, the empress Carlota, frenzied with fearful forebodings, left for Europe to interview Napoleon III. and Pope Pius IX., both receiving her coldly. In vain did she try to enlist them in the support of her husband, and under the continued grief and excitement produced by the disappointment her

reason was dethroned. Though she lived many years, she never was cognizant of the sad fate of her unfortunate husband. She died January 18, 1927.

*Capture, Trial and Execution of Maximilian.* The Archduke, at the head of 10,000 Mexican soldiers, made his last stand against the patriots in the city of Queretaro. On May 15 he was captured by general Mariano Escobedo on an elevation called *cerro de las campanas*, and afterwards, by order of the Liberal Minister of War he was tried by court-martial. The European Ministers tried to save him. The Washington Government sent to Mexico an official but friendly note begging for the prisoner clemency, but all was in vain. The death sentence was passed and approved by General Escobedo. It rested mainly on the law proclaimed by Maximilian against the revolutionists two years previous. At 7 a. m. on the very spot where Maximilian was captured, he and his two leading generals, Miramon and Mexia, were shot by a firing squad, in the presence of an immense throng of curious and anxious spectators.

When the fatal moment arrived and all was ready, the Archduke, speaking in a clear, firm voice said, "Now I must die, but I hope my shed blood may redound to the good of Mexico." He then distributed among the firing squad some small coins, saying to them, "Take good aim, *muchachos*, (boys), but do not shoot me in the face." The commanding officer assigned him the place of honor between the other two prisoners, but he generously declined it in favor of his General-in-chief, Miramon, who died instantly, but Maximilian floundered and only after the third volley did he expire. A group of Indians near by uttered a wail of sympathy, and springing forward wiped up the blood with their handkerchiefs and *rebosos* (shawls).

Maximilian was only thirty-five years of age when he died. I have always sympathized, not with his scheme to establish a monarchy in Mexico, but with him personally. He was a victim of circumstances, but a great and good man, better than the crowd he fell in with. They deceived him and led him into a trap which caused his ruin. Maximilian loved Mexico and the Mexicans.

*Queretaro.* The author once visited the place of execution, about a mile north of the city, and found it appropriately marked with marble slabs and bronze plaque bearing descriptive inscriptions. A strange coincidence is it that, in the same little city where the Republic was born (1810), Imperialism should die (1867), never to

lift its head again in Mexico. True it is that Hidalgo gave the *grito* in Dolores, but plans for the Revolution were worked out and perfected in midnight clandestine meetings held by invitation in Queretaro at the residence of mayor Dominguez, his wife, Doña Josefa Ortiz de Dominguez, at the risk of her life, taking a prominent part. In this way this heroic woman immortalized her name in the history of Mexico's independence.

*General Mariano Escobedo.* At the time that Escobedo captured the Archduke he was General-in-chief of the Liberal army. Some 30 years after the death of Maximilian the author had the pleasure of meeting and talking with General Escobedo at Galeana, whither he had gone to visit his cousins, the Obregon family, who were members of our church. He was a creole, of blond complexion, short of stature and under weight, but had a great brain. He at one time was favorably spoken of for the presidency of Mexico. I found him very affable and courteous. Galeana is far back in the country, some 70 miles across the mountains from the rail-road. General Escobedo traveled in great state, riding in his chariot and accompanied by his retinue, after the order of the old kings. That is one of the relics of royalty which the Spaniards brought to Mexico.

*Hidalgo, Juarez and Diaz Compared.* These men represented three distinct classes: Hidalgo was a creole, Diaz a mestizo (half-breed) and Juarez was a full-blood Indian. Hidalgo was a priest and the other two were designed for that career, the bishops being careful to select the most promising boys for the priesthood, and from childhood they begin to forge the fetters on them. Juarez and Diaz were diverted to the study of law, Diaz as a young man having studied law under Juarez in Oaxaca. "The little Indian" was considered to be superior to the other two both in native ability and education. All three were loyal patriots and became great heroes for the independence and development of their nation.

In closing this chapter I beg to express it as my firm conviction that, both politically and for the spread of the Gospel, Mexico's future was never brighter than it is today.



## CHAPTER VII

### ROMAN CATHOLICISM AND THE NEW TESTAMENT

It is the part of the historian to stick to the truth, presenting a credible narrative of facts about people and events. If in his bias or enthusiasm he allows himself to descend to the low plain of invective or personalities, he thereby betrays his own weakness and that of the cause he represents.

*The Brotherhood of Man.* People of every clime, creed and complexion are brother pilgrims along life's journey, and all being confronted by the same difficulties should love, sympathize with and help each other in every way possible.

*Consider Principles Rather Than Persons.* Among Roman Catholics there are many devoutly pious Christians; they love the Lord. During the author's long and intimate association with Catholics in Mexico, he was pleased to find them cordial, kind and charitable. In producing this book it is not his primary object to write about individuals, but rather to set forth the laws, doctrines and basal principles which produce *character*, character of individuals and also of nations.

We look upon the New Testament as the foundation of Christianity, and the only rule of faith and practise in matters of religion. Roman Catholics claim that their church never changes, and that in doctrine and practise it is now and always has been in perfect accord with the teachings of the New Testament. By carefully comparing and contrasting the two it should be easy for us to determine whether or not this Catholic claim will bear the test.

*Innovations of Roman Catholics.* The innovations of Romanists will fall under one of the following three heads: What they have changed, what they have invented and what they have inherited. For brevity and also for chronological reasons we may consider the three together. What is our claim for the Bible? A conclusive evidence of the divine inspiration of the Scriptures is found in the fact that their teachings are good for all peoples, for all countries

and for all ages. Everything Christ and His apostles taught was the best, and those who, by adding to or taking from, have tried to improve on it have always failed.

*Meaning of the Word Church.* In the New Testament the Greek word *ekklesia*, meaning church, occurs 110 times.

(a) The word is used in a *figurative* sense to denote the body of Christ, the Lamb's wife, and includes all the redeemed on earth and in heaven.

(b) In its *ordinary* New Testament use it designates a specific local assembly of Christians. In this sense it occurs in the New Testament 92 times. The idea of a state, national or world-wide church so common among the Catholics is foreign to the New Testament meaning and use of the word.

In point of government the Roman Catholic church is a hierarchy, while the New Testament church is a pure democracy. These stand at opposite poles from each other.

*Bishop.* In the New Testament the words bishop, presbyter and pastor were synonymous, all referring to the same officer, the preacher who had spiritual oversight of one congregation. This officer, in the New Testament, was never called a priest, and in no case was he a prelate entrusted with the spiritual government of a diocese and having under him a diversity of inferior clergy. This is not a matter of opinion, but one of authentic history. Diocesan episcopacy took its rise in the fourth century when the church was patterned after the Roman empire.

*The Two Ordinances.* Catholics have changed the form, meaning and design of both baptism and the Lord's supper. Immersion memorializes the burial and resurrection of Christ and it symbolizes the believer's death to sin and his burial with Christ and resurrection to a new life. Rom. 6:3-5. But Romanists changed immersion to sprinkling.

Some 60 years ago, when the author was a youth residing in Itawamba Co., Mississippi, some disciples (Campbellites) from Lexington, Ky., came to Baldwyn, Miss., and preaching on baptism disturbed the faith of the Paedobaptists. These, in their perplexity, approached a prominent Catholic priest who chanced to be passing through, and requested him to debate with the proselyters and prove by the New Testament that sprinkling is apostolic baptism. "Well," said he, "I cannot do that, because you know Christ and his apostles taught and practised immersion only, but the Catholic church chang-

ed that to sprinkling which is easier and more convenient." So the debate was called off.

*The Lord's Supper* has no saving efficacy. It points back to the death of Christ, memorializing His broken body and His spilt blood; it points forward to His second coming. Catholics consider that, when the priest blesses the bread and wine he miraculously changes them into the actual flesh and blood of Christ, and when taken by the people they become expiatory sacrifices for the salvation of the soul. The priests partake of both elements, while the laity receive only the wafer. By decree of the synod of Constance in A. D. 1215 the chalice was withheld from the laity for the first time.

*Basal Doctrines.* Catholics believe in repentance, faith, regeneration and good works, but the interpretation they put on these doctrines is widely different from that found in the New Testament.

*Repentance* is an inward, spiritual act meaning sorrow for sin and the turning away from sin. The Greek word for repentance occurs in the New Testament 56 times. In 42 of these the Catholics changed it to *penance* which is an outward act, and means bodily suffering, self-imposed or submitted to, the object being punishment for sin. For example, fastings, flagellations and religious pilgrimages, usually on foot, to distant shrines.

*Faith.* In John 3:36, we read: "He that believeth on the Son hath everlasting life." Besides faith in Christ, Romanists require a like faith in the Virgin Mary, faith in the Catholic church and in her sacraments and ritual.

*Regeneration*, or the new birth, is that work of the Holy Spirit by which the sinner who exercises faith in Christ, experiences a change of heart and disposition. As there can be no interval between death and life, this change is instantaneous, though its manifestations may be gradual like the dawning of the morning. For a Romanist regeneration, of both infants and adults, is produced by baptism. See "Faith of Our Fathers" by Cardinal Gibbons, 73rd edition, pp. 156, 264 and 307.

*Infant Salvation.* When people leave the Word of God and go off after the speculations of men, two results are produced, they separate from each other and they go afloat like drift wood on the waves of the sea. This is what occurs with Paedobaptists when they touch on infant salvation, they are divided among themselves. According to their publications Congregationalists and Northern Meth-

edists believe that all infants are born regenerate and saved, and hence that it is the work of parents to *keep* them saved.

Southern Methodists believe practically the same thing. In their Discipline of 1918, p. 328, we read, "Dearly beloved, forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit," etc. Presbyterians teach that only the children of *believing* parents are born saved, and are already in the kingdom and in the church. In imitation of Rome many evangelical Paedobaptists believe in baptismal regeneration; the better informed do not, but say it is a beautiful ceremony and will stimulate the parents to greater diligence in rearing their children for Christ.

Roman Catholics believe that *all* infants are born in sin and must be regenerated in order to be saved. Thus far they are orthodox, but they go on to say that regeneration is effected by baptism, which of course is a mistake. See McGlothlin on Infant Baptism, pp. 123 to 127; also 135.

The leading paedobaptist scholars of the world no longer rest infant baptism on New Testament authority.

*The Rosary.* The rosary is a string of beads on which Roman Catholics count their prayers. The custom was inherited from the heathen about the year 1095. In his commentary on Matthew, p. 130, Dr. J. A. Broadus says: "This use of a rosary is a Buddhist practise, which came through the Mohammedans to the Spanish Christians."

*Baptism and Blessing of the Lower Animals.* On St. Anthony's day, January 17, Catholics hold an annual feast all over Mexico, when the priest, with a large brush, sprinkles and blesses horses, mules, donkeys, cows, hogs, dogs, chickens,—all kinds of lower animals and fowls. This is supposed to preserve them from harm, danger and disease during the following year. The author has witnessed this ceremony many a time in different places in Mexico.

*Monastic Orders.* History speaks of 39 Catholic religious orders, 18 for men and 21 for women. They took their rise about the fourth century of the Christian era, and usually in the following way: A pious soul, distressed over his own sins and the moral corruption of society and the church of his time, and longing to get closer to God, would go into solitary confinement. Sometimes he would shut himself up within four walls or make his habitation in the desert or some cave of the earth. Others, moved by the same impulse, would



join him and a society was formed. There they spent months and sometimes years in poverty, prayer and self-mortification. Their object was a good one but their method of attaining it was erroneous. We are in the world not only to be good but also to *do* good, to help other people, and this we cannot do if we go into seclusion.

St. Anthony (b. 251-d. 356) began his desert life about the year 270. In 305 he established in Upper Egypt the first monastery, but the first cloister for women was not established until about 350 A. D. Chief among the male orders were the Benedictines (529), Franciscans (1210), Dominicans (1215), Augustinians (1256) and the Jesuits (1534). All of these orders administered to their members practically the same oath which bound them to a life of celibacy, poverty, obedience to superiors, loyalty to the Catholic church and unceasing effort to suppress what they considered heresy. Though they were sworn to poverty, some of the orders, for instance the Franciscans and Jesuits, became immensely rich, largely through legacies made by the sick and dying. These gifts were supposed to mitigate the torment of purgatory and produce the salvation of the soul.

*The Jesuits.* Through their immense wealth and their schools, especially for the higher classes, the Jesuits became the most powerful of all the religious orders. With them the end justified the means. Because of their crimes, intrigues and conspiracies against the civil government they have been expelled from almost every country of Christendom. See *Mexico in Transition* by Wm. Butler, p. 278. The Jesuits have always been a menace to the stability of the civil governments under which they lived. Under the combined influence of many monarchs brought to bear on Pope Clement XIV., he was induced to suppress the Jesuits throughout the whole world. His bull to this effect was issued July 21, 1773. Pope Pius VII. reinstated them, August 7, 1814.

*Purgatory and Limbo.* Romanists claim that the Gospel which they preach does not save in this life, but that even the best and most pious people after death must sink down to purgatory, an imaginary place of fire and torment, where the remaining sins are expiated. *Limbo* is represented as a place on the borders of purgatory where unbaptized infants are supposed to be purified from sin.

Cortez was a devout Catholic, and in his last will and testament he set aside a sum of money to pay the priests for the celebration of 2,000 masses for the rest of the souls of those who fought

under him in the campaigns of Mexico. See Prescott's *Conquest of Mexico*. Vol. III, p. 342.

*Indulgencies.* Transgressors were condemned to long periods of severe penance. The abridgment of this period was called an *indulgence*. It was always for a monetary consideration that the priest granted the indulgence. He might save the sinner even from purgatory. The system of selling indulgences reached its climax under Pope Leo X. in the sixteenth century, when Tetzel in this way gathered in so much for the church.

*The Apocrypha.* Romanists bridge the chasm of 400 years between Malachi and Matthew, between the Old Testament and the New, with the fourteen apocryphal books as inspired. Christ never quoted from them, nor did Josephus or the early church Fathers. Those who compiled the New Testament canon rejected them as uninspired.

*The Seven Sacraments.* Sacrament, from the Latin word *sacramentum*, meaning oath, was applied to the oath of allegiance which a Roman soldier took to his Government. Catholics adopted it as an ecclesiastic term and made it mean a necessary means of salvation. The Catholic church has seven sacraments, viz., Baptism, confirmation, the eucharist, penance, extreme unction, holy orders (ordination) and matrimony. No one of the above nor all of them combined can produce salvation, hence they are not sacraments.

*The Inquisition*, meaning inquiring into, was used in the twelfth century when referring to the auditing of the books of tax-gatherers. The Dominican friars were great heresy hunters, and in course of time restricted the meaning of the word *inquisition* to the investigation of the belief of suspected church members. If found guilty of heresy they were severely punished. The inquisition was made a law of the Catholic church in 1229 A. D., and its administration was committed to the Dominican friars who extended it all over Christendom. It continued in force 600 years, during which time hundreds of thousands of unfortunate victims were imprisoned, despoiled of their goods, tortured and many of them executed, all because they were out of harmony with the Catholic faith. The very existence of the inquisition is an impeachment of the Catholic wholesale method of receiving members by a mere ceremony and without evangelizing them.

The inquisition was established in Mexico in 1570 and continued its sway there 250 years—until the Aztecs threw off the Spanish

yoke in 1821. When the writer was in the city of Puebla, Mexico, two years ago (July, 1924) friends showed him through the very old inquisition building, with walls three or four feet thick, built of solid masonry. The cold, damp, dark cells, very small and dreary, were on the ground floor. Here the accused languished in painful suspense for weeks and months, without knowing the charge against them or having the privilege of reply. Finally they were led forth in silence to the judgement hall to hear their sentence and learn their doom. In 1574 twenty one Lutherans were burned at the stake in Mexico City, and in 1649 fifteen other persons suffered the same fate. All of this was in the name of Christianity.

*The Bible.* For us who have always considered the Bible a sufficient rule of faith and practise, it is surprising to find others of a contrary opinion. The late Cardinal Gibbons in his book, "The Faith of Our Fathers," 73rd edition, p. 86, says, "We must, therefore, conclude that the Scriptures *alone* cannot be a sufficient guide and rule of faith, because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary for salvation." Romanists undertake to supplement the teachings of the Bible by giving equal authority to Oral Tradition, the writings of the early church fathers, the councils, the Apocrypha and the bulls of the Pope. By this bold act Catholics "add to and take from" the Word of God and thereby expose themselves to the curse pronounced against all such. See Matthew 5:19; Galatians 1:9; Revelation 22:18, 19.

Romanists have done the world an untold injury undervaluing the Bible, putting it down on a level with the writings of uninspired men. In the Sacred Scriptures are set forth the highest ideals of veracity, honesty, chastity and Sabbath observance, and any people deprived of the Bible will not have these high moral ideals. After the Catholics had ruled Mexico for 300 years, not one in a thousand of their people had a copy of the Bible and very many of them had never seen it.

Because of the supreme importance of Bible distribution, some twenty years ago a representative group of evangelicals, both American and Mexican, assembled in official session in Mexico City, sent to the Catholic publishers a large order for Spanish Bibles of the Catholic translation, to be distributed among all classes of the people, but the order was rejected. About five years ago, evidently

because of evangelical activity and influence, the clamor for Bibles became so great among the Catholic laity that the Bishops ordered from Spain a limited number of Spanish New Testaments, but these were soon sold and the order has not been repeated. But the spirit of Bible study among Catholics is growing, and to meet the demand Catholics are publishing a full supply of Spanish Bibles in El Paso, Texas.

*The Plan of Salvation.* The New Testament plan of salvation is by grace through faith, and not by human works. (Ephesians 2:8, 9). The point of emphasis is Christ. He alone saves; He does it now, completely and forever. The Catholic plan of salvation is one of human works, forms and ceremonies. What is their point of emphasis? Their emphasis is distributed resting on Christ, the Virgin Mary, saints, angels, the priest, the church, sacraments, confessions, fasts, flagellations, pilgrimages and finally on purgatory in the lower world. They do not claim that any one of the above instrumentalities or all of them combined can save a soul in this life. After death it must descend to the flames and torments of purgatory, where it is finally purified from sin and prepared for heaven.

*Godfathers and Godmothers.* Romanists regard baptism as producing a new spiritual birth. With them to Christen means to make Christian. The persons who present the infant to the priest are supposed to contract toward it the relation of spiritual parents. That gave rise to the words "godfather" and "godmother." The officiating priest asks the infant about its faith and experience, the *sponsors* replying for it. He then baptizes it on their faith. This we call *religion by proxy*, the custom being foreign to the teaching of the New Testament. It took its rise in the fourth century.

Individual responsibility is a basal doctrine of the New Testament. "Every one shall give account of himself to God." Romans 14:12. In conversation with a prominent Mexican lawyer in Guadalajara a missionary urged him to personal faith in Jesus Christ as a means of salvation. "Why," said he, "I have already committed my salvation to my father-confessor and I have no farther responsibility in the matter." That is Catholicism.

*Royalty and Episcopacy.* Christ came into the world to make people free and happy in the highest sense and in every sense. Royalty is autocracy and episcopacy is hierarchy, when combined they give us the union of church and state which tends to tyranny and slavery. Beginning with Constantine in 325 A. D. and coming on



down the centuries Catholics have ever contended for royalty and episcopacy. This gave rise to the inquisition which, during the 600 years of its reign, has shed rivers of human blood and sent thousands of innocent victims to the stake because they could not believe in the doctrines of Roman Catholicism.

Any member of the body or faculty of the mind or conscience which is not allowed to function will degenerate. This is a universal law in nature and may be illustrated by a thousand examples. Royalty and Episcopacy combined enslave the body, fetter the mind and smother conscience. Without them the Spanish Inquisition could never have been enforced, nor would the landlords have presumed to brand and mark their Aztec slaves as the herdman does his stock. The domination exercised by Royalty and Episcopacy inflates with pride and thus injures the rulers as well as the ruled. It creates classes with special privileges and exemptions; it undermines manhood and degrades mental acumen. After 300 years of such rule less than 1 percent of the Aztecs could read and write. Iturbide and other royalists spoke of Mexico's Independence as the emancipation of the Aztecs."

Among those who administered the inquisition I am inclined to believe there were many good men. They were as sincere and conscientious when burning the "heretics" as was Saul of Tarsus while persecuting unto death the early Christians. In the world there are many people who, at heart, are better than their political party or their religious creed. We should have patience with such persons, get their view-point and teach them the way of the Lord more perfectly.

Royalty and Episcopacy are devices of men; they are contrary to the spirit, letter and practise of the New Testament. Both in church and State there is today all over Christendom a strong undertow in the direction of democracy. People love personal liberty. Decaying kingdoms are being replaced by republics and episcopacy is waning, less authority being given to the clergy and more to the laity, male and female. That is a good sign.

*Roman Catholic Innovations.* That we may have a clearer conception of the rise and gradual development of Romanism, I append here a limited list of Catholic innovations with approximate dates of their introduction.

190 A. D. Baptismal regeneration and infant baptism.

270 A. D. Altars placed in the churches.

290 A. D. Use of incense in the temples; also burning tapers during the day. At the door of each church was placed an urn containing "holy water" used to sprinkle and bless the incoming worshippers. All these customs were adopted from their pagan converts.

305 A. D. First monastery founded by St. Anthony.

325 A. D. Rise of episcopacy and Union of church and state by Constantine.

326 A. D. Worship of the cross introduced.

380 A. D. Institution of godfathers and godmothers.

390 A. D. Priests forbidden to marry after ordination.

400 A. D. Sprinkling and blessing of domestic animals and fowls on St. Anthony's day, January 17.

400 A. D. The Catholic clergy adopted the vestments of the pagan priests of Isis, also their custom of shaving the crown of the head.

529 A. D. Benedict founds his order of monks.

601 A. D. Images placed in churches.

606 A. D. Birth of popery proper.

609 A. D. Worship of the Virgin Mary introduced.

670 A. D. Mass celebrated in Latin, which had then come to be a language unknown to the common people.

700 A. D. Invocation of the saints and angels made a law of the church.

756 A. D. Beginning of the Pope's temporal sovereignty.

758 A. D. Auricular confession introduced.

787 A. D. Images worshiped.

831 A. D. The monk Radbert invents the doctrine of transubstantiation.

880 A. D. Canonization of saints introduced.

968 A. D. Church bells named and baptized.

1095 A. D. Doctrine of plenary indulgencies invented.

1095 A. D. Rosaries adopted from pagan converts.

1164 A. D. The church adds five additional "sacraments."

1215 A. D. The chalice withheld from the laity for the first time.

1229 A. D. The inquisition made a permanent council and committed to the Dominicans for administration.

1264 A. D. Festival of the body of Christ (Corpus Christi), in which the consecrated wafer is carried in procession.

1438 A. D. Dogma of purgatory and limbo issued.

1502 A. D. Tetzels the official vender of indulgencies.

1534 A. D. Society of Jesus (Jesuits) established by Loyola.

1545 A. D. The Apocrypha added to the canon by the council of Trent.

1560 A. D. The council of Trent gives Tradition equal authority with the Word of God.

1570 A. D. The Inquisition established in Mexico.

1572 A. D. Horrible massacre of 30,000 Huguenots in France, on St. Bartholomew's Day.

1574 A. D. Twenty-one Lutherans burned in Mexico City by order of the Inquisition.

1649 A. D. Fifteen other persons burned by the same authority and in the same city.

1704 A. D. Pope Clement XI. denounces the Jesuit mode of converting the Chinese by adopting their heathen customs.

1767 A. D. Jesuits expelled from Mexico by Royal order.

1773 A. D. Bull of Pope Clement XIV. abolishing the order of the Jesuits all over the world.

1781 A. D. A woman burnt at the stake in Seville. This was the last public burning in Spain by order of the Inquisition.

1814 A. D. Jesuits reestablished by order of the Pope.

1815 A. D. Morelos, an ex-priest, executed by order of the Inquisition.

1820 A. D. Suppression of the Inquisition in Mexico, after 250 years duration there.

1854 A. D. The Immaculate Conception of the Virgin Mary declared a dogma of the church by Pope Pius IX.

1870 A. D. Personal Infallibility of the Pope made a dogma of the church by the Council of the Vatican.

The above data has been gathered from many sources, and while on a few points there are minor discrepancies among the historical authorities, in the main the statements here made may be considered accurate or approximately so.

One reason why Catholics have drifted so far away from the New Testament is that they are not a Bible reading people. I speak advisedly about conditions in Mexico and Cuba where I have lived and labored so many years. The rank and file of the Catholic laity do not have the Bible and therefore they do not read it.

In the fifteenth and sixteenth centuries the Inquisition was used in Spain to coerce the Jews and Mohammedans into the Catholic church, but that was unusual. We must remember that the

Inquisition was not invented as a propaganda among out-siders. Its special object was to bring back into line their disaffected members. The fact that they employed the Inquisition in all countries where they had churches is a virtual acknowledgement on their part that they had in their churches all over the world many members who were not in accord with their doctrines. This disaffection prevailed continuously everywhere during the 600 years reign of the Inquisition, and is equally prevalent in the church today. Millions of their members are in the church because of family ties, social or business relations. They think they are good Catholics, while so many of them know next to nothing about what Catholicism really is.

In May, 1918, the writer was conducting evangelistic meetings in Sagua La Grande, Cuba. He asked the pastor how it was that he, having been born and reared a Romanist, abandoned Catholicism and accepted the Gospel. In reply he related the following incident:

In 1898, during the Spanish-American war, many Cubans refugeeed to Florida, and among them a brilliant, highly educated young professor. On reaching Tampa he met a good Cuban friend whom he requested to aid him in finding work as he was out of money. The next day they met again and his friend informed him that he had arranged a date for that afternoon when he was to have a conference with a Protestant preacher who had a school and needed another teacher. But the young professor demurred; he was determined not to teach for that Protestant preacher and preferred not to meet him. But as the appointment had been made he reluctantly consented to meet it. He was cordially received and the situation, work and prices were set forth in few words, the preacher winding up by asking him if he was a Christian. To this he hastened to reply, "Yes, sir, I am a member of the Holy Catholic, Apostolic, Mother Church." The preacher patted him on the shoulder saying, "I am so glad, you are the very man I am hunting. I am in doubt on several points and am so happy to find a highly educated, well informed Catholic who can instruct me and remove my doubts. Kindly explain to me how it is that a priest can forgive sins committed against God?" "I do not believe that," replied the professor. "One other question," continued the preacher, "how is it that a priest can change the bread and wine into the veritable body and blood of Christ?" "I do not accept that doctrine," said the professor. The preacher hesitated a moment then said, "What about purgatory?" "I do not believe in purgatory," replied the professor.



Then the preacher asked him about the infallibility of the Pope, getting the same answer as before. Finally the preacher said to him, "I believe you are more of a Protestant than I am. Please take this little tract on 'The Blood of Christ' and read it." He did so, and two weeks from that date he, a converted man, was on his feet in an evangelical meeting testifying for Christ. That brilliant, young professor was A. U. Cabrera who became one of the most pious and useful Baptist preachers Cuba ever produced. The above is a typical case. There are millions of good people in the Catholic church who are not Catholics; really they do not know what Catholicism is. I am sorry for them; they have had a bad chance. We should sympathize with them, love them and lead them to believe in Christ the only Saviour of lost sinners.

*Basal New Testament Doctrines.* It should be our deepest concern to know God's message of salvation to man. The following may be considered a succinct statement of the Gospel program:

1. The Bible, the complete and only rule of faith and practise.
2. Salvation by grace.
3. A converted church membership.
4. Immersion of believers the only baptism.
5. Separation of church and state.

6. The right of every believer to approach God without the intervention of priest or sponsor.

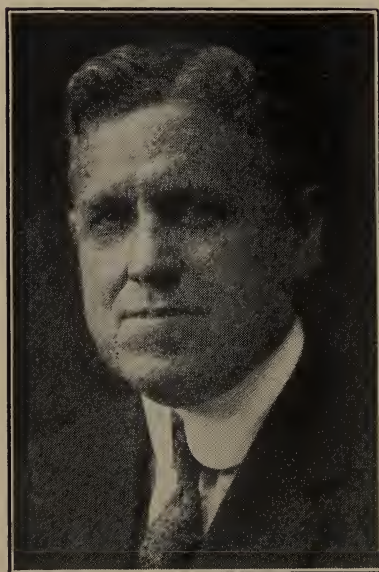
7. Every person directly responsible to God.

These doctrines constitute the heart and soul of Christianity. Catholics reject every one of them. Baptists accept them, and along with them the virgin birth of Christ, His death, resurrection and second coming. On these doctrines Baptists will gladly unite with Christian people of whatever faith or name. We lament the multiplicity of denominations as a great evil. We believe in union and stand ready to unite and cooperate with Christian people everywhere in putting on a great program to win the world to Christ and bring in the kingdom. The basis of union of course must be the New Testament. The light before us and our own consciences within us require us to be loyal to Christ and His Word.

*A Complete New Testament Program.* Paul says, "All Scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction." 2 Tim. 3:16. Again, "For I have not shunned to declare unto you *all the council of God*," Act. 20:27. We should preach a complete Gospel; a lost world needs it and the great Com-

mission requires it. If Baptists do not hold and preach New Testament doctrines promulgated by no other people, then they, as a denomination, should disband and join other churches. Since they accept in toto the New Testament doctrines stated above, there are no other people in the world who are better prepared to promulgate a complete Gospel than are the Baptists. This is the reason why they are so active in establishing the Gospel at home and in sending it to Mexico and other foreign countries.

CHAPTER IX  
*THE NORTHERN BAPTIST MISSION IN MEXICO*  
*Historical Sketch*  
by  
*C. S. Detweiler.*



*Chapter One.*

After Texas achieved its independence (1837) and was annexed to the United States (1845) Northeastern Mexico particularly began to feel the liberalizing influence of American ideas. True, the early settlers of that State, were not noted for their piety; yet there was wheat among the rank tares. The American Baptist Home Mission Society, true to its pioneer spirit, intently watched the drift

of things in that quarter. Its purpose was to make Texas a base of operations for Mexico (1836-40). Though it was then "inaccessible to the Christian missionary," attention was called to the destined intercourse along the Rio Grande between the Mexicans and the Anglo-Saxon race, and churches were asked to be ready with larger offerings when the hour of advance should come. Two missionaries were appointed to Texas (1839-40); more were called for but difficult to find for that remote and unsettled region. Suddenly these plans and hopes for Mexico were annihilated by denominational disruption on the subject of slavery. After the organization of the Southern Baptist Convention (1845), the Society discontinued its work throughout the South, including Texas. This was followed by a period of waiting until the insuperable barriers against the Gospel's entrance into Mexico should be broken down and Providence should open the way into the land. Debarred from Old Mexico, the Home Mission Society, in 1849, turned its attention to the native population of New Mexico directly after its acquisition by the United States, and was the first missionary organization to enter this field.

The decree of Juarez in favor of religious toleration (1857) and his victory over the reactionary church party (1857), were hailed by American Christians as the daydawn of religious liberty for that long priest-ridden land. Soon the American Bible Society had its agent in Northeastern Mexico (1860). The door of opportunity thus partially opened was quickly and violently closed for several years. The storm of civil war burst upon the United States from the Atlantic to the Rio Grande (1861-5), hindering all organized missionary effort for Mexico. Almost simultaneously there was general confusion and turmoil in Mexico in consequence of French intervention to make Maximilian emperor (1862-7). Not until 1867, when Juarez regained authority, was the Government able to carry into effect the laws in favor of religious toleration. Nevertheless, the civil war in the United States was indirectly the means, in the ordering of Divine Providence, of sending into Mexico the pioneer preacher of the Gospel.

#### *The Pioneer Preacher in Mexico*

Rev. James Hickey, a Baptist minister residing in Texas at the outbreak of the war of secession, abhorring slavery and unwilling to be drawn into the conflict, in 1861, crossed the Rio Grande to



Matamoros, where, acquiring some knowledge of Spanish he began to preach to the Mexicans. Soon a message came from Monterrey that he was wanted there. Going thither (November, 1862) he found the writer of the letter, an English youth, who with some others, had become deeply interested in the subject of personal religion. Mr. Hickey was instrumental in leading them into the light. Two were Mexicans. So far as we know, these were the first avowed Mexican converts; the baptism of the young man and these (January 30, 1864), the first Christian Baptism, and the organization, the same day, of a Baptist church of five members, the first Gospel church in Mexico. So fruitful were the labors of this godly Baptist preacher, reinforced by zealous believers, that within a year the church numbered twenty-three members, while light had broken into other localities. Most assiduous were the labors of this man of God, both at Monterrey and subsequently as agent of the American Bible Society, until his death in December, 1866.

Years afterward the young man whom he baptized thus wrote concerning him and the French invasion of Mexico in 1864: "Was it a mere coincidence that brought another invasion so different in method, means and purpose into the other extremity of Mexico just then—just then when liberty to think, to speak, to teach, had just been recognized and universally proclaimed to be the birthright of every dweller in the land of Guatemoc? Napoleon was behind one, but God was behind the other. The former miserably failed; the latter doubtless is to be a grand success. One poor old man's words changed the current of many lives, and eternity alone can reveal the full effect of what he said and did. Fearless and untiring, it is a question if his life was not shortened by the privations he endured. Let his name be embalmed, and his memory be dear to all who rejoice that Mexico first heard the Gospel from Baptist lips."

That young man, whom the church chose as its pastor and upon whose head Brother Hickey laid hands in prayer, was Brother Thomas Westrup, who for thirty years ceased not to proclaim the unsearchable riches of Christ to Mexico, and whose labors as preacher, translator, editor and writer of numerous excellent hymns in Spanish, were greatly blessed. When Mr. Hickey responded to the call of that unknown young man in Monterrey, little did he surmise how much it meant for Mexico.

*Early Triumphs and Trials*

The young pastor, who was necessarily engaged in a mercantile establishment, had but little time at his own disposal, but managed to preach every Sunday afternoon and have a Bible Class twice a week. Meetings at first were held in a private house. With much difficulty was a rented room obtained for a time, Catholic owners being unwilling, even forbidden, to rent to these "heretics." The little band of believers was subjected to most contemptuous treatment, to indignities, denunciation, and other expressions of hatred. Christian heroism of a high order was required to take an open stand for Christ in Mexico, sixty years ago.

For about three years the work went on prosperously at Monterrey and several other towns in the State of Nuevo Leon. Then trials of a different kind and from another quarter befell it—alas! that they came from those who bore the banner of "Christian Union." In 1866, certain representatives of "The American and Foreign Christian Union" of New York proceeded to Monterrey, worshipped with the Baptist Church, employed some of its members as colporteurs of the "Union," and by various inducements, devices and representations endeavored to win them over to a Pedo-Baptist Church organized in 1869, five years after the organization of the Baptist Church. Taking advantage of Brother Westrup's inexperience and his frequent absence after becoming agent of the American Bible Society, and particularly his six months' absence (referred to later) these parties, by methods whose painful particulars we refrain from reciting, succeeded in disrupting and almost destroying the Baptist Church at Monterrey and weakening some others elsewhere. When Mr. Westrup left early in 1870, there were six churches with 120 members; on his return to Monterrey, six months later, he could find but eleven members there for the reorganization of a Baptist Church, while two of the five little churches, at other points had been absorbed by the new-comers. Most reluctantly are these statements made, simply in order that it may be understood what serious reverses our cause received early in its history—reverses from which recovery was necessarily slow.

*The Society's First Work*

Until 1869, this work had sprung up and gone forward by its own inherent vitality unaided and unheard of by Baptists in the United States, who at the South were absorbed in the reorganiza-

tion of their forces after the war, at the North, were pressed with new problems of the freedmen and the rapid settlement of the West.

Circuitously, information reached the Home Mission Rooms in New York (March 2, 1869) concerning this development of Baptist principles in Monterrey. It awakened the liveliest interest. The Executive Board in its report to the Society soon after said: "God in His Providence has opened to us a way into the very heart of the papal land. . . We hear with joy that thrills us that six small congregations holding essentially the principles of Baptists, have already organized themselves, and are worshipping our Lord Jesus Christ in the way that Rome calls heresy. This seems to be a movement similar to that which occurred years ago in Germany under Oncken, and later in Sweden under Wiberg. It is a movement that must be fostered. We deem it imperative to send two or more men to that field at the earliest possible moment."

After some correspondence, the Board (October 21, 1869) invited Mr. Westrup to New York for a conference, and early in 1870 appointed him as the Society's first missionary to Mexico. Having visited Spain at the request of the Missionary Union to inquire into its work there he returned to Monterrey in July, soon after which the Society provided him with a printing press for the publication of evangelical literature in Spanish.

In June 1871, replying to inquiries of the Government, Mr. Westrup gives the names of the Baptist churches, names of pastors, and number of members, as follows: "Monterrey, 19 adult members, Pastor, F. Treviño; Cadereita, 32, Pastor, S. Diaz; Santa Rosa, 26, Pastor, J. M. Urango; Los Ebanos, 18, Pastor, S. Diaz; Montemorelos, 15, Pastor, T. M. Westrup. Altogether, they have 110 adult members. There are four ordained ministers. Each church is an independent society; without hierarchy or seat of government in common. Those of Santa Rosa and Ebanos have a small building intended for meetings, but as yet unfinished."

#### *Fluctuations*

Not yet, however, was it smooth sailing. In 1871 a formidable revolution, centering in Monterrey, but extending over much of Northern Mexico, seriously interfered with missionary operations. But for this, probably, the Society would have occupied the City of Mexico in 1872. Hardly had the troubles in Mexico subsided, before the great financial panic (1873) occurred in the United States, lessening the Society's resources and burdening it with a debt that

made retrenchment necessary. Almost simultaneously there were radical changes in the executive officers of the Society, which affected the strength and continuity of interest in the Mexican work. All these untoward circumstances led to the suspension of effort by the Society in 1876 until favorable conditions should prevail for its resumption.

Although this was a great disappointment to the brethren in Nuevo Leon, and although they had much to contend against in their own field, they heroically held together for the next four years, when they reopened correspondence with the Society (April, 1880), pledging \$400 toward a missionary's salary if the Society would provide the remainder. They reported four churches and three other congregations where persons had been baptized in the State of Nuevo Leon; and in the adjoining State of Coahuila, one church and five other congregations and "many villages which are anxious to hear and know our tenets." The Society, after careful investigations, reappointed Mr. Westrup (May, 1881) with the purpose of pressing this work more vigorously than ever before.

### *Chapter Two.*

After the re-opening of their Mexican Mission in 1881, Northern Baptists pushed the work vigorously, and planned for its extension.



Baptist Church in Monterrey, N. L.



Their first concern was to help the Monterrey church build a good meeting house and then to send out new missionaries to establish new centers for the evangelization of the country. In 1883, Dr. O. C. Pope, Superintendent of Missions in Texas for The American Baptist Home Mission Society, went to Monterrey to supervise the building of the church. The first difficulty was to secure a suitable lot. One had been bought by a priest to keep it out of Baptist hands. Another was held at \$1,200 a sum which the members could not raise. At last, and seemingly in answer to special prayer, an excellent lot was obtained, fronting a plaza.

On September 22nd of 1883 he wrote: "I am here, and have had a hard time in getting the work started. It is impossible to drive things as we do in the States. The foundations are all dug out, and the first stones go in to-day. The house will be of stone. It will be 30x50, with a basement for a school. There will be a tower and steeple at the corner. I was compelled to lay down every line myself and to show them how to do the work. I took hold with my own hands to show them how, at which the Mexicans were greatly astonished, as they were accustomed to see peons do manual labor. I have been nobly seconded in everything by Brother Westrup, and I have no doubt we shall be able to build a house that will be a credit to our people, and that will greatly help the cause in Mexico."

There must have been unusual difficulties to surmount, for it was not until the spring of 1885 that the building could be dedicated. The service was held on April 19, and was notable by reason of the attendance of 125 Baptist visitors from most of the States of the Union.

The dedicatory sermon was preached by Rev. W. D. Powell of the Southern Baptist Mission, who read 1 Samuel, Chapter 7., and took his text from the twelfth verse: "Hitherto hath the Lord helped us." In a sermon of much power and truth, he referred to the history of the church, its small beginnings in 1864, its founder, Rev. James Hickey, and the constant difficulties which have tried the faith and patience of its members. The dedication prayer was by the Rev. T. M. Westrup; the keys were then formally handed over to the deacons by Dr. Pope, and by him the building was declared to be the exclusive property of the First Baptist Church of Monterrey; Dr. Pope also presented a silver medal, on which a trowel and "G. Olvera" was engraved, to the head mason who had directed all the stone work on it, bearing testimony to his fidelity

and conscientiousness. Olvera was a Catholic, but paid no heed to the excommunication of his bishop. A sermon in English by Rev. Dr. J. M. Pendleton followed, translated sentence by sentence as he read it, by the Rev. T. M. Westrup.

During the day excellent addresses were made by Drs. W. C. Wilkinson, S. W. Marston, W. M. Haigh, James Cooper and Brethren E. W. Holeman, F. Keifer, R. G. Hoosley, F. T. Treviño, P. Rodriguez, M. Flores and A. E. Martinez.

On Monday, after a good breakfast, the excursionists left for Laredo. Thus ended a most friendly and encouraging reunion of American and Mexican Baptists. Dr. Pope stated that the cost of the edifice was \$5,077 in American value.

Meanwhile the first missionary to be appointed for the United States to represent Northern Baptists in Mexico had arrived on the field. Rev. W. T. Green had been a pastor in Illinois and California. Feeling called to engage in missionary work in Mexico he received an appointment by the Society in the fall of 1882, and proceeded to Monterrey, where he arrived in February, 1883. About a month later he set out for the City of Mexico, travelling most of the way by stage coach. In the following letter he describes the beginning of his work in that city:

"In August a good sized room was rented near by our mission house, which has been arranged and furnished for the purposes of a chapel and a school. This chapel was dedicated to the service of God on Sunday, the 2nd of September, the writer conducting the service, but having the assistance of prayers and songs of several brethren of other denominations with whom he has become associated here in general Christian work. An evening school was also opened on Monday evening, September 3rd.

"The writer has been alone in his work thus far, but expects in a few days to have the assistance of Rev. Pablo Rodriguez, a native of Mexico, who has been in the Theological School at Louisville, Kentucky, for several years. During the five months the writer has been here, he has experienced some of the difficulties and delays which are characteristic of the beginning of all mission work in foreign countries. We are under appointment of The American Baptist Home Mission Society, whose motto is, 'North America for Christ.' We are still in North America, and are doing the legitimate and proper work of the Society; but all this does not alter the fact that our daily experiences are more those of foreign missionaries

than home missionaries. The nearest Baptist minister to us is nearly 600 miles north of this city, leaving for the writer thus far, a field which contains a population of six or seven millions of people. We have a population of over 400,000 people near enough to our chapel, to reach it in less than an hour by street car, and we have enough within two blocks of the chapel to fill every seat in the largest church in New York."

In a later letter he gives an interesting account of their baptizing arrangements: "Since the other persons were baptized in March, the managers of the swimming baths, which we then used, have refused to allow us to use them again, because they say they are afraid they will lose the patronage of the Roman Catholic people of this city, if they allow Protestants to use their baths for baptizing. There has also been an extensive notice of our baptisms, in one of the daily papers of this city, which so misrepresented the ordinance as to make it appear ridiculous. In consequence of this, and for other causes, we are not allowed to use other baths in the city. In looking around, however, for a place to use, we found a beautiful reservoir within the walls of an old convent, which is now owned by a gentleman from Boston, whose name is Henry Ward Poole. This gentleman, coming as he does from the vicinity of Bunker Hill, is of course in full sympathy with the doctrine of religious liberty. Hence he cheerfully granted us the use of the reservoir, with other conveniences necessary to make the service and baptism agreeable and impressive to all who attended."

The early history of the Baptist work in Mexico City may be briefly summarized as follows: The first meeting for worship was held Sunday, October 7, 1883. On the first Sunday in March, 1884, a Sunday School was organized with fifteen members. The second Sunday in March two persons were received for baptism, and on March 14 a church was organized with five members. Mr. Green continued in charge of the church till May 1, 1885, when the Society set him aside on account of scarcity of funds, much to the regret of the church. During the pastorate twenty-nine members were received by baptism, and three by letter, making a total of thirty-two.

Mr. Green's successor was the Rev. W. H. Sloan who had been sent out by the Society in October, 1884, to be Superintendent of Missions in Central Mexico. The Spanish tongue had been the language of his childhood and when he took up its study in mature life he soon became one of the most proficient of all foreigners in

its use. He was a graduate of the University of Rochester and of the Theological Seminary in the same city. For several years he had been a missionary in Madras, India, and superintendent of the Mission Press in that place. Returning to the United States on account of the impaired health of his wife, he became pastor at Albion, New York, where after five years he heard the call to go to Mexico. He brought with him a press and a small outfit of type, and in January, 1885, began the publication of a Baptist paper, "La Luz."

The principal event in Mr. Sloan's pastorate in Mexico City was the building of a house of worship. At the end of his first year several prominent Baptists from the States visited the city, and seeing the great difficulties under which he labored, recommended to the Society at its annual meeting in 1886, that either the Mission be withdrawn from the capital, or that suitable buildings be erected for headquarters. It was resolved to take the latter course, and an appeal was made for \$25,000. Mr. John D. Rockefeller offered to pay for the land upon which the church is to be built, making a subscription of \$7,000. Mr. Sloan spent three months in the States in a special effort to raise the money for the Building. Finally the total amount was raised and on February 26, 1887, ground was broken for the new meeting house, which was dedicated on November 27 of that year.

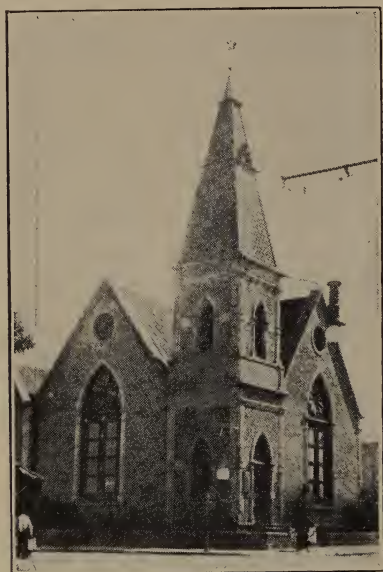
Mr. Sloan continued his labors till May 1, 1888, completing nearly three years and seven months on the field, and just three years as pastor of the church. To the twenty-two members previously mentioned, fifty-nine were added during that time—one by experience, seven by letter, and fifty-one by baptism,—making eighty-one in all. During the same time eight members were dismissed by letter, and thirty-eight were erased or excluded, leaving thirty-five members when the Rev. A. J. Steelman became pastor, May 1, 1888.

The Rev. A. J. Steelman was also from New York State being a Colgate graduate. In the six years that he labored in Mexico he ably carried on the publication of "La Luz," founded by Mr. Sloan, and the evangelistic work in the church. At the end of five years after summing up the gains and losses of the period he reported the membership of the church as one hundred and ten, or a net gain of seventy-five.

During this time Mr. Green had been re-appointed to the work and sent to San Luis Potosi in October, 1887. It was difficult pio-



neer work, calling for a man of his fearless character. He began by renting a shop in the central part of the city for the distribution of tracts and for religious conversation with passing multitudes, imitating in this one of the early methods of Judson in Burmah.



Baptist Church in Mexico City

"Ground was broken for Mexico City Church February 26, 1887. The building was dedicated November 27, 1887."

One of his experiences is here described in his own words:

"About two weeks ago I opened the doors and took my position behind the counter, and commenced reading from the New Testament to attract the attention of the crowd of people who were passing in front of the doors. In a few minutes there was a congregation of fifty or sixty people, part of them inside of the room, and the others on the sidewalk and in the streets behind them. I observed that when the name of Jesus was

pronounced, either in reading or in explaining the lesson which I read, many people in the crowd responded with words and phrases that were very vile and insulting. I finally laid down the New Testament and commenced reading a tract, the name of which in English is, "The Bridge of Love." This tract sets forth the doctrine of the Atonement in the mildest and most loving manner, but I noticed that the excitement and violence of the crowd was increasing, and in a few minutes several stones and some fruits and vegetables were thrown into the room, many of which passed near my head, but I was struck only once and in that case not seriously hurt. At this time I stepped upon the counter where I could look over the heads of the crowd—for the room had now become full of people, and I could see from my elevated position that the street was also full of people, very much excited. I then suspended my read-

ing, and commenced distributing tracts to those who were in the room, after having changed to a position where I was less exposed to flying stones. Very soon, however, a policeman squeezed through the crowd, and informed me that a mob was rapidly growing larger in the streets, and that they were making desperate threats to kill me. I asked him if the mob could not be dispersed, and he replied that the only remedy was to close the doors. We then closed one door, and by degrees the policeman and I got the people out at the other door. I then closed that door and remained inside while he went out to see what he could do to disperse them. They, however, beat on the doors so violently, that I opened one of them, and took my position just a little inside, so as not to be exposed to stones that might be thrown from either side. In this position I stood for more than half an hour, and looked straight into the faces of the howling mob, without saying a word, and at the end of that time they had about all dispersed. While I remained in a position to look into their faces no one threw a stone, and but few even dared to say anything."

Mr. Green continued in San Luis Potosi until the work was well established and he had impressed the people with the fact that the Baptists were there to stay and that they had a right to be there. At that time the missionaries were thinking much of the parts of Mexico not yet reached by any Mission. Calls came from the State of Chiapas in the extreme southeast, and Mr. Green, feeling that he was called to do the work of a pioneer, asked to be transferred to the field. In January, 1890, he started on his circuitous and tedious journey, reaching his destination in February. After a survey of the field he established himself at the capital, San Cristobal, and continued there until the end of the year. The remoteness of this field and its inaccessibility, together with other circumstances, led to the relinquishment of the work, and up to the present time it has never been resumed by Baptists. It was later occupied by the Northern Presbyterians. And so early in 1891 Mr. Green was asked to go to the City of Puebla to found another Baptist church in another new center. Here he built up a church and remained until the beginning of 1898 when he removed again to Mexico City.

Meanwhile the Mission was steadily advancing in the north of the republic under the efficient direction of the Rev. T. M. Westrup. During these years Mr. Westrup's younger brother, Harry was appointed by the Society to labor in San Luis Potosi, where after

a brief eighteen months of service, he was carried away by typhoid fever. Another addition to the missionary forces was the Rev. J. F. Kimball of Texas, who came to Mexico in April 1889. He succeeded Mr. Green at San Luis Potosi, where he labored for three years, and afterward was transferred to Nuevo Laredo, and helped to develop the church in that border city. He remained with the Mission until July, 1907.

Of the faithful Mexican pastors who were called of God and trained in the school of life for the ministry of the Word in this period of the Mission's history from 1880 to 1900, it is not possible to speak in detail. Those early pastors owed most of their Bible training to Thomas M. Westrup. The first of these was Jose M. Uranga, baptized by James Hickey in that first group when the First Baptist Church of Monterrey was organized. He became one of the founders of the church in Santa Rosa, where with another believer he engaged in a public debate with two priests who came to put an end to the Protestant movement in that village, and who were forced to retire with confusion of face. There also was Francisco Treviño, pastor of the Monterrey church after Thomas Westrup and Zeferino Guajardo, father of the present pastor in Montemorelos, and F. Uriegas, father of the present pastor in Tehuacan. And there was Pablo Rodriguez, who helped Mr. Green in founding the First Baptist Church of Mexico City. And finally, there was Teofilo Barocio who was loaned for a while to start the Baptist work in Cuba in 1899, and who afterward became the first Mexican pastor of the First Baptist Church in Mexico City with sole responsibility for the work, and who died there in 1911. The list is not complete but no history of the Northern Baptist Mission in Mexico could be written without giving honorable mention to these men.

### *Chapter Three.*

The outstanding event in the history of the Baptists in Mexico in the first decade of the twentieth century was the organization of their National Convention. The first gathering of this new body in September 1903 in the capital of the republic was remarkable not for the number of delegates present, only about fifty being in attendance, but because it represented a decisive movement in the development of their consciousness as self-governing Baptists. Naturally the older missionaries, J. G. Chastain of the Southern Board

and W. H. Sloan of the Northern Board took prominent parts, but there were heard also the younger Mexican Baptists, who have since become the leaders of the Convention, such as Alejandro Treviño, Ernesto Barocio and Andres Cavazos.

The work of the Northern Baptist Mission at this time might be briefly summarized as follows: In the North the leader was Alejandro Treviño, Pastor of the First Baptist Church of Monterrey, reporting 200 members. Montemorelos came next in the list with 80 members; Los Ebanos with 60; Sabinas Hidalgo with 40; Linares with 35 and Nuevo Laredo with 30. There were six church buildings in that district. In addition the Woman's American Baptist Home Mission Society sustained a day school in Monterrey with five teachers and 260 pupils. Outside of this group of churches in the north, now well organized as the Association of Nuevo Leon, there were the more isolated churches of San Luis and Aguascalientes in the center, and Mexico City and Puebla in the south. In the latter city the Rev. W. H. Sloan in behalf of the Home Mission Society had purchased in 1903 a building at a cost of a little less than \$3,000, American money, which was partially reconstructed for the purpose of public worship. The pastor in charge was the Rev. F. Uriegas, who reported an active Temperance Society in his church. In San Luis Potosi the Rev. Arthur St. Clair Sloan was reporting increasing interest and attendance. "The attitude of the people is changing. We have had some difficulty in impressing them with the advisability of keeping silence and removing hats when entering the services. I have put out two men, both drunkards, who disturbed the meeting. One evening the glass on my bulletin was broken, and another time I was struck by a missile thrown from across the street. But at our last service there were twenty inside the room, a large portion of them men, and I preached amid absolute silence. And these are not the former adherants of the mission, but an entirely new lot of hearers. We are all encouraged and determined. Remember us in your prayers."

In Mexico City the Rev. W. H. Sloan, father of the pastor in San Luis Potosi, described his work and outlined the need of the Mission as follows: "We have here a good mission property, a church edifice, parsonage, and printing office. The church has about 125 members. In other parts of the city we have two mission stations where services are regularly carried out; and at Guadalupe, four miles distant, a most interesting mission. In all these places we



have a goodly number of listeners and frequent conversions. We publish a paper called "La Luz" (The Light), which serves as the organ for all the Baptist churches of the country, northern as well as southern. But we are greatly lacking in one respect. The City of Mexico should be the center of an important educational work. We should have there a series of schools from the kindergarten to a girls' boarding school. The children of our church members and young men who wanted to study for the ministry have gone to the schools of other denominations, and have been lost to us. We have witnessed this constant depletion ever since we began work in Mexico, and to this cause we owe much of our failure to report large church memberships. We cannot hold our youth, for they are possessed with a desire after education, and they go to the churches that offer them the best educational advantages."

Unfortunately it took a long time to impress upon the mind of the Baptists in the United States the importance of laying solid foundations for their mission work by training leaders for their native churches. However, an advance step was taken in the opening of a day school of 100 pupils in Mexico City in 1902.

In Aguascalientes Rev. Ernesto Barocio was in the midst of his first pastorate. On July 23, 1905, there was dedicated a neat church edifice, seating about 250 people. Dr. Chastain of the Southern Baptist Mission preached the sermon, missionaries of the Presbyterian and Congregational Boards also having a part in the program.

In 1902 Mr. Sloan wrote in his annual report of the difficulty of maintaining a preaching station in Guadalupe Hidalgo, a suburb of Mexico City, which is the Lourdes of all loyal Mexican Catholics. The priests left no stone unturned to get the Baptists from this holy center, and finally succeeded in getting a fanatical Mexican to buy the house rented for the Mission and thus close it. Evidently the Lord opened another place for them, for that Mission has continued from its first establishment in 1898 to the present time to bear witness to the truth of the Gospel.

But it was in the north that the Baptist cause seemed to give greatest promise at this time. Church buildings had been recently erected in Nuevo Laredo and in El Porvenir. Alejandro Treviño did not confine his ministry to Monterrey but encouraged by frequent visits all churches in the north. In those days he had an unforgettable experience of God's goodness,—an experience which many a missionary pastor could duplicate—but none the less worthy of

record. "Last week I went to Montemorelos and from there to El Porvenir with Moises Guajardo. With all my heart I return thanks to the Lord, because he delivered me from danger in which I would have lost my life. After spending three days at El Porvenir arranging the matters referring to the meeting-house, I left Brother Guajardo there and came back with the intention to be on Sunday with this church. In order to reach the station, some thirty miles from there, it is necessary to cross the San Juan River, which was overflowed, although not so much as the day before. The young man driving assured me that he knew the ford and that there was no danger. With some fear on my part we ventured to pass; but before we were half way in the river our buggy was filled with water, and soon upset. We jumped into the water, and partly swimming, partly walking, we reached the other side. Never was I so glad of knowing how to swim as at this time. The horse had broken the harness and got out, but the buggy was carried off by the current. Two men appeared in time, who swam across and dragged it out all in pieces. After waiting three hours to dry our clothes, I went on to the nearest ranch where I got another horse to continue my way. The farther I was from the river the more contented I felt. My companion returned with the broken buggy, and I do not know yet what will be the cost to have it repaired. At night I reached home with my heart filled with gratitude towards the Lord for His providential care."

There were many important changes in the work in the latter half of this decade. In 1905 the Rev. Teofilo Barocio who had been loaned to the Eastern Cuba Mission returned to his own land and took up the pastorate in Mexico City, in succession to Rev. W. H. Sloan. He thus became the first in the succession of Mexican pastors in sole charge of that important church from that time forward. Mr. Sloan moved to Aguascalientes and remained in charge there until his complete withdrawal from the Mission in July, 1907. At the same time the publication of "La Luz" which had been the organ of our mission from 1885 was suspended. But fortunately the Baptists of Monterrey and vicinity had already founded a monthly paper called "El Cristiano Bautista," which was competent to continue its testimony. In 1905 Rev. Alejandro Treviño, the editor of the new paper was privileged to go to London to represent Mexican Baptists at the first meeting of the World's Baptist Alliance.

In 1906 two new names that were afterward to figure largely

in the history of the Northern Baptist Mission in Mexico first appeared above the horizon. Rev. George H. Brewer, General Missionary of the Home Mission Society in New Mexico, visited the annual gathering of the National Mexican Baptist Convention in 1906, and after a survey of the field accepted the position of General Missionary for Mexico as successor of Rev. W. H. Sloan, assuming his new responsibilities in January, 1907.

The second new name to appear that year in our annals was Dr. Charles E. Conwell, the first medical missionary of Northern Baptists. He went to Mexico without a commission from any Board, but with the strong conviction that God had called him to be a medical missionary, even though he would have to support himself. His first years of service were passed with some hardship because of inadequate support. The first help given him by the Home Mission Society was a grant of \$150 for five months, voted in July 1906, and the use of one room in the parsonage as an office. In April 1907, the Board voted him a salary of \$600 per year and the use of three rooms in the parsonage. His salary continued at that figure for several years, it being understood that the remainder of his support should be provided by the income from his private practice, and in addition grants were made from time to time for office rent and the purchase of medicines for the poor. The larger medical work in Puebla that grew out of the Society's connection with Dr. Conwell will have to be recounted in the succeeding chapter. Here it is sufficient to record that Dr. Conwell rendered a large service in the name of Christ to the poor of Mexico's Capital.

In 1907 the important city of Tampico was occupied by our Mission under the Rev. Arthur St. Clair Sloan, the first baptism taking place on March 31. The four candidates, two women and two men, together with Mr. and Mrs. Sloan united to form the First Baptist Church of that city. The next year the Rev. H. Q. Morton, succeeded Mr. Sloan and carried the work further on.

In that same year Superintendent George H. Brewer wrote of the beginnings of work in the town of Ajusco, an outstation of Mexico City. A church composed purely of Indians, speaking the old Aztec language, had been formed, and with the help of the Home Mission Society, they were building a church. That same year also an English-speaking Baptist church was organized in Mexico City,—a church that was without a fulltime pastor until the Rev. E. R. Brown came to Mexico in 1910. This church disappeared in the

time of the revolution, when practically all Americans were compelled to leave Mexico.

A successor to Mr. Sloan as pastor in Aguascalientes was found in Polycarpo Barro, a Spaniard, who heard the call to preach while engaged in business in Mexico City, and who was afterward ordained in his first charge.

In October, 1907, the Home Mission Society began their long delayed work of ministerial education, with establishment on very simple lines of a theological seminary in Monterrey under the direction of Rev. Alejandro Treviño, the pastor of the First Baptist Church. Rooms were rented for seven students, and provision made for all expenses of the school at a total outlay of \$916 for this first year. So important had the Monterrey Church become to the Mission in Mexico that the Board of the Home Mission Society voted in May, 1908, to appropriate for improvements in the church building a special gift of \$2,000 from Mr. John D. Rockefeller designated for Mexico. Thus gifts from this great Baptist donor are built into the structures of our two most important churches, Monterrey and Mexico City.

#### *Chapter Four.*

The second decade of the present century opened with great promise for the Northern Baptist Mission in Mexico. The Rev. George H. Brewer, with the hearty support of Secretary Henry L. Morehouse, was pushing and extending the work with great vigor. The Rev. H. Q. Morton, a graduate of Rochester Theological Seminary, had been appointed in the fall of 1908 to Tampico as successor of the Rev. Arthur St. Clair Sloan, resigned. About the same time the city of Oaxaca, about 250 miles south of Mexico City, was occupied for the first time by our Mission, a Mexican pastor being appointed to that station. The Rev. L. E. Troyer soon established in Puebla a flourishing day-school. An American Baptist Church had been organized in the capital and early in 1910 Rev. E. R. Brown, a graduate of Rochester Seminary, was sent out to serve as its pastor. In edifice work the Society was also making progress, it had built a meeting house for the church in Sabinas Hidalgo, Nuevo Leon; and stimulated by the faith and zeal of Miss S. E. Jones, a missionary of the Woman's Society, it had erected a stone chapel in the fanatical village of Guadalupe Hidalgo, a suburb of Mexico. In Tampico an excellent lot in the center of the city had been secured, and in Mon-



terrey plans were made for the building of a new church. As a further pledge that the Home Mission Society meant to do greater things for Mexico, a large and important delegation of officers and friends visited the republic in the centennial year of its independence, to convey fraternal greetings to the Mexican National Baptist Convention, and to learn the needs of the Mission.

Shortly after this the revolution broke upon the country, and the Mission passed through a fiery test. At first it did not affect its plans very seriously. The missionaries remained at their posts, and new steps were taken for the enlargement of the work. Early in 1911 Rev. Alejandro Treviño, resigned from the pastorate of the Monterrey Church and accepted the position of General Evangelist for Mexico, under The American Baptist Home Mission Society. This brought to a close one of the most notable pastorates in all Latin-America. For sixteen years he had led the same church during which time he had baptized more than 300 persons into its membership, and led them close to the point of self-support. Rev. Ernesto Barocio became his successor and has so continued up to the present time in a ministry equally remarkable for solid achievement. In that same year three new fields were entered, Ciudad Victoria, the capital of the State of Tamaulipas, Ejutla in the State of Oaxaca; and the beautiful city of Cuernavaca, where a good building was purchased. The following year provision was made for enlarging our medical service in the capital. A former member of the Board of Managers, Mr. W. A. Grippin of Connecticut, left a memorandum, expressing the wish that the Society should receive \$25,000 from his estate. His heirs scrupulously regarded his wish, and approved of the application of that amount to the acquisition of a site and the erection of a hospital building in the capital in charge of Dr. and Mrs. C. E. Conwell.

But before all these new projects could be developed, the revolutionary disturbance increased to such a pitch that our missionary service in many places was set back or brought to a close. Before these blows, however, there were others that befell the Mission, which although in the natural course of events were none the less disheartening. Rev. L. E. Troyer at the close of 1910 was obliged to give up his work in Puebla and return to the States. He and his wife had brought our church there into a prominence it had never had before. It was a severe trial to see an efficient worker compelled to retire to the States and shortly afterward to be called

up higher. On February 1, 1912, there occurred the death of Rev. Teofilo Barocio, who for seven years had been the pastor of the Mexico City Church, and was recognized as one of the foremost preachers of the Mexican evangelical ministry. Early in 1913 there occurred the battle in the streets of Mexico, when bullets were flying over the housetops and threatening the lives of peaceful citizens. The next year after some terrifying experiences General Missionary Brewer with other missionaries and American refugees succeeded in reaching Vera Cruz and afterward New Orleans. Previous to this, one of our Mexican pastors had lost his life at the hands of revolutionary raiders in the little town of Ajusco, near Mexico City. This young pastor, Eustacio Garcia, was one of the graduates of our Theological School in Monterrey. He had been warned that it was dangerous to remain at his station while the Zapatista rebels were committing their customary depredations in that vicinity. He replied that he would not abandon his work even though they killed him. Alas! his half prophecy came true within a few days. The rebels entered the place on the 17th of September and swept everything before them. Brother Garcia placed his mother, sister and younger brother in a stone cave not far away, and returned to the church to get some papers, his Bible and other things he valued most, and while on his return to the cave to hide with his family, they overtook him. They stripped the home and church, robbed the pastor of all he carried, including his Bible, and then shot him fifteen times. The church held a solemn meeting that night, appointed a messenger to bring the news to Mr. Brewer, and coming with a white flag all the way down the mountain through both the rebel and federal lines, the younger brother of Eustacio sobbed out the terrible story.

As the tide of civil war flowed back and forth over the different parts of Mexico, our work suffered temporary interruptions as Nuevo Laredo, Ejutla and Cuernavaca. None of our property was destroyed and only slight damage was caused by the street fighting in some of the above places. In 1914 the church at Montemorelos was without pastoral care for six months, but the deacons and lay members faithfully maintained the services throughout the period, notwithstanding the fact that the city was besieged for many weeks and cut off from the rest of the country. The church at Linares lost its pastor early in the year, the Rev. Anatolio Bautista, who joined the ranks of the revolutionists. The church in Ciudad Vic-

toria also suffered on account of the war. For seven months it was impossible to send the salary to the pastor Rev. Moises Guajardo, but, undaunted by this handicap, he converted his backyard into a soap factory and sold the soap in the public plaza and thus sustained himself and his family throughout the trying siege. During this time there were conversions and baptisms. The City of Tampico also suffered serious bombardment, but the pastor, Rev. Polycarpo Barro, who had taken the place left vacant by Mr. Morton's return to the States, remained at his post. At one time it was necessary for him to send his family on board a warship which happened to be in the harbor, but he remained at the church with a large company of members and friends, and through his fidelity the property was spared much damage at the hands of soldiers who at one time threatened to take possession of it to use as barracks.

While almost all Americans at the request of our State Department left Mexico in this troublous time, Rev. E. R. Brown and family, together with two young women teachers of the Woman's Society remained in Puebla throughout the year. On one occasion some drunken soldiers entered the chapel, and with their guns threatened to put an end to the lives of Mr. Brown and his helpers, but in the good providence of God the guns did not go off when they pulled the triggers. After creating considerable disturbance and dragging some of the people attending the service into the street by the hair of the head, they went away and did not return to molest the missionary. In Monterrey it was found necessary to close the Seminary. This institution was never reopened, except as it was represented in the new Seminary, supported by both Northern and Southern Boards in Saltillo, and founded in the fall of 1917.

In April, 1916, the following announcement was made of an important advance in the Northern Baptist Mission: "When we made our last report it was thought that the hospital was to be established in Mexico City. Early in the year events occurred which made it seem best to change the location of this institution to Puebla, a large city about 125 miles south and east of Mexico. The reasons, briefly stated, for this change are:

1. Three large buildings, well adapted and easily connected, were offered to us, with ample ground for improvements, for the sum of \$4,500. The buildings, comparatively new, cost over \$20,000. The peculiar economic conditions prevailing during the war made this purchase possible.

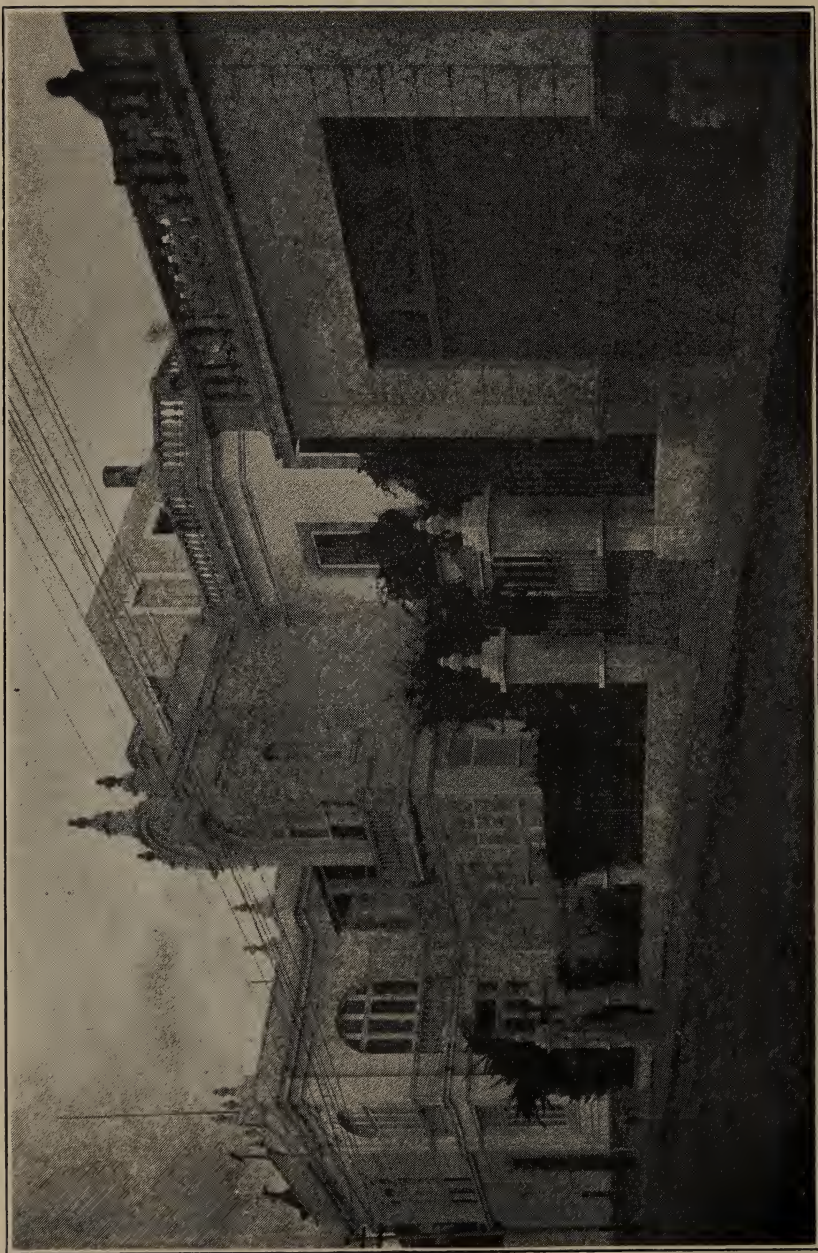
2. Dr. Conwell, our Medical Missionary in charge of the Hospital project, found Puebla to be a more inviting field than Mexico City. There is no other American physician in the city. The hearty welcome given to Dr. Conwell by all classes of people in Puebla, including public officials, made him feel that the results of his work would be surer and more quickly gathered in Puebla than in Mexico City, where he has labored as a Medical Missionary for over ten years.

In November, last, a complete hospital equipment was purchased in New York and at the present moment is being installed in our building in Puebla. About \$3,000 has been spent in necessary alterations adapting the three houses for our uses, connecting various departments and wards, and it is expected that the dedication exercises can be held early in June.

It should be added here that while Dr. C. E. Conwell was the prime mover in starting this hospital in Puebla, great credit is due Rev. E. R. Brown, who faithfully supervised the building operations in those difficult and tumultuous times. The property was secured through the good offices of Mr. W. O. Jenkins, the United States Consular Agent in Puebla, who sacrificed large profits that otherwise would have come to him if the building had been sold for residential purposes. Through all these years he has remained the faithful friend and helper of the Hospital Latino-Americano. That it was no easy matter to prepare the buildings for their new purpose is shown by the fact that they were not ready for dedication until the spring of 1918. The money that had come to the Society from the estate of W. A. Grippin, and which it was thought would be used in Mexico City, was applied to the purchase and reconditioning and equipping of the Hospital in Puebla. On March 15, 1918, the institution was formally opened, and in connection with it a School of Nurses with a beginning class of six young women. Miss Florence Ridge was the head nurse and Dr. C. E. Conwell the Superintendent of the Hospital.

Meanwhile in 1916, a great revival movement in Mexico City was taking place under the leadership of the Rev. A. B. DeRoos. In that year 200 were baptized into the membership of that one church. A large number of people of the better class were attracted and converted. Clerks, teachers, government employees and business men openly confessed faith in Jesus Christ. A young lady who was the private secretary of President Carranza, was among the number. For weeks the city was mightily stirred. No room could be found





BAPTIST HOSPITAL, PUEBLA, MEXICO

large enough to contain the crowds that wanted to hear the preaching of the Gospel. During the year Mr. DeRoos visited Puebla and other cities on our field.

Less spectacular and more solid was the growth of the First Baptist Church of Monterrey under the leadership of Pastor Ernesto Barocio. On February 3, 1918, this church voted to become wholly self-sustaining. This was the First Baptist Church in Mexico and in all Latin North America to take this step; and its example stirred many others to strive to reach the same goal. With this noteworthy event, it is fitting to bring to a close that part of our history in which Rev. George A. Brewer was the leader of our Mission. Early in 1919, he terminated by resignation his long connection with The American Baptist Home Mission Society, first in New Mexico and afterward in Old Mexico, during which time he had especially promoted Evangelism.

#### *Chapter Five.*

The last chapter of this sketch covers the period during which Dr. A. B. Rudd has been the General Missionary of The American Baptist Home Mission Society in Mexico. This servant of God has devoted his whole life to Latin America, beginning as a missionary of the Southern Baptist Convention in Mexico, and then heeding a call to lay the foundations of the Northern Baptist Mission in Porto Rico. After fifteen years service in that country he returned to Mexico in 1917, and served for two years as President of the Mexican Baptist Seminary in Saltillo, from whence he was called to the larger service over the whole Northern Baptist field in October, 1919. He immediately began to stress the importance of systematic giving, and was the first one to introduce in the churches of Mexico the custom of making an annual budget. The fruits of his persistent teaching on Christian stewardship were seen within two years in the decision of the churches in Tampico and Mexico City to become self-supporting. On July 1, 1922, the Nuevo Laredo church joined the list of self-supporting churches, thus making with Monterrey the fourth church on the honor roll in the Northern Baptist Mission.

Another valuable custom introduced by Dr. Rudd was the holding of Annual institutes or pastor's conferences of from seven to ten days duration. For this work he secured the cooperation of the Southern Baptist Mission, and organized with them three such gatherings each year—one in the central or southern part of the

republic; one in the north, and one on the Pacific Coast. The object of these conferences was to help the pastors continue their education in Biblical subjects, and to encourage them in the development of their Christian life. Meanwhile, new churches were being organized. In Guadalupe Hidalgo, the center of Romanism and the Mecca of every believing Indian, after nearly thirty years of persistent preaching a church of nineteen members was formed in 1921. No longer is there so great danger of physical persecution for those who preach or those who listen as in the beginning, but the followers of Christ are so few in comparison with the devotees of the Virgin and moral conditions are so bad that no meetings are held in the night time,—the members preferring to gather in the late afternoon. A day school and the constant preaching of the Word will yet make an impression on this idolatrous town. Another new church organized was in Santa Cecilia, a suburb of Tampico, where large numbers of men employed in oil refineries have their home. Other new churches were in Coyotepec in the State of Puebla, not far from Tehuacan, and San Felipe in Guanajuato, not far from San Luis Potosi.

During the revolution several churches went out of existence. viz:—Cuernavaca, Ajusco, Ejutla and Oaxaca. For lack of pastors it has not yet been possible to reopen the work in these two last places,—but in Cuernavaca, the work has been begun again with promise and in Ajusco near the capital one of that little band of Aztec Indians has been coming in to Dr. Rudd's house every week for special instruction and thus has been able to serve the church as pastor.

New advance steps also have been taken in Christian education. In the capital the day school begun in the days of Mr. Sloan had been given up during the revolution. This was revived at the beginning of 1923, on a strictly pay basis, in a rented building under the auspices of the Woman's American Baptist Home Mission Society. It at once outgrew the expectations and provisions made for it, and in the following year was moved to a larger house, where between 150 and 200 pupils are enrolled. Also just previous to this two other important advances were made. The Woman's Society purchased in Puebla a mansion of a former governor located on the beautiful Alameda, and within a block of the Hospital. In the building there is not only a primary day school, but also a small girls' boarding school for the training of Christian workers and



teachers. About the same time, or in September, 1922, the boys' Preparatory School was founded in Saltillo, under the auspices of both the Northern and Southern Missions. Such a school had to be in order to give proper preparation to the boys who wanted to study for the ministry. And now after three years in temporary quarters it has begun the fourth year of its history (September, 1925) in beautiful brick buildings erected for the purpose on a farm of 154 acres on the edge of the City of Saltillo. The Theological Seminary was also moved to the same site, where it is now possible to preserve and develop the self-respect of the students by having



**BAPTIST FEMALE COLLEGE IN PUEBLA**

them work with their hands in raising produce for their own tables. Dr. Alejandro Treviño has been president of this institution since October, 1919.

To complete this survey of the educational work of the Mission one must also take note of the Training School for Nurses in the Hospital Latino-Americano in Puebla. The first class, consisting of two young ladies and one young man, was graduated in May, 1921, and since that time a small class has been graduated each year.

During this period other denominations were invited to share in the conduct of the Hospital. The Methodists support one Ameri-



can missionary physician and some student nurses,—and the Presbyterians support student nurses and in addition make a small grant to the general expenses of the institution. Dr. C. E. Conwell, the founder, after more than five years of unsparing toil in relieving the suffering of others, finally himself succumbed to disease and passed away on December 23, 1923, on a day when revolutionary fighting was going on in the city and bullets were flying over the housetops. Fortunately for the welfare of the institution, Dr. W. J. Bingham of Denver, a physician of experience, and a former missionary to Central America, was ready to take Dr. Conwell's place. Under his direction the Hospital has become self-supporting, except for the salaries of the medical and nursing staff.

*At the End of Fifty Years.*

It is now more than fifty years since Northern Baptists made their first financial contribution through Thomas W. Westrup to the redemption of Mexico, and it is fitting to take note of the gains made. The statistics tell only a part of what has been accomplished. The reports of May 1, 1925, gave the number of churches affiliated with the Northern Baptist Convention as twenty-four, of which four were self-supporting; there were sixteen ordained Mexican pastors and nine unordained; the membership of the churches was 2,066, and the total contributions for all purposes amounted to \$18,369, American money. There were reported also forty-five Sunday Schools with a total enrolment of 2,284. Nothing that has roots can be made to order. The best part of the report cannot be given in figures. It is the fact that many of our pastors and members now represent the second and third generation of Mexican Baptists, with traditions of loyalty to conventions and with a heritage of faith that promises greater returns for Christ in the next fifty years. A few months ago at a baptismal service in Monterrey, out of a class of seven young people that went down into the waters to rise again to a new life, four were great-grandchildren of a couple that had been baptized in the original group in 1864. The Gospel has now become rooted in the Mexican race, and is no longer a foreign religion.

CHAPTER X  
*SOUTHERN BAPTIST MISSIONS IN MEXICO*  
1880-1927

In the "fulness of time" Christ came to save the world, and in the "fulness of time" He will come again. Mexico's long, dismal night of intellectual and spiritual darkness was drawing to a close. For her there was a brighter day just ahead.

*Early Beginnings.* In the year 1821 Mexico gained her political independence, but they still had the union of church and state, and the Bible was a prohibited book. The British and Foreign Bible Society distributed in Mexico, 1827 to 1830, through their agent Diego Thomson the following: 3,200 Bibles, 4,200 New Testaments and 4,000 portions. Rev. W. H. Norris, agent of the American Bible Society, sold many Spanish Bibles while accompanying the American army in Mexico in 1846-7.

*James Hickey* was born in Cork Co., Ireland, Sep-



**James Hickey, Pioneer Missionary**

tember 28, 1800. He was educated for the Catholic priesthood, but because of low moral standard of the priests and the errancy of their doctrines he abandoned Romanism. He was married to a Lutheran lady through whom he received the Gospel. The two wished to go as foreign missionaries, but poverty prevented. The wife having died Hickey came via Philadelphia to Franklin Co., Mo., where he preached

and studied Spanish. He was soon married to Isabel Cardwell, a pious English lady. In 1853 he went to Mexico and began immediately to preach in Spanish. A Mr. Ayala, afterwards of El Paso, Texas, testified to John Cheavens that he heard Hickey preach in Durango in 1853, La Luz, August 21, 1902, p. 124.

Four years after this, 1857, Juarez issued the laws of reform declaring liberty of conscience, faith and worship, and the separation of church and State.

Hickey was in Brownsville, Texas, agent of the American Bible Society, in 1860, and reached Monterrey in 1862 in his vigorous missionary campaign. On January 30, 1864, after baptizing three candidates he organized the Monterrey Baptist church with five members. This was the first evangelical church ever organized on Mexican soil and it is today the strongest.

Two years later, burdened by the weight of years and debilitated by hard living and hard work, Hickey became ill in Matamoros, his wife tenderly nursing him. She observed that the end was near and bending over said, "My dear, are you entering the dark valley and shadow of death?" He faintly replied, "I am entering the valley but there is no darkness, all is light." They hummed together, "There is a fountain filled with blood, etc.," and he, closing his precious eyes passed away, December 10, 1866.

During the 70's many American families coming from Texas settled in northern Mexico. They soon organized themselves into little Baptist churches and gladly received into their fellowship many Mexicans whom they had succeeded in leading to Christ. They employed as missionary pastor Rev. John O. Westrup an Englishman residing at Muzquiz. As he had been reared in Mexico he spoke Spanish as fluently as he did his mother tongue. They gave him the small salary of \$400 a year and their brethren in Texas aided them in paying it.

#### 1880-1890

The work in northern Mexico prospered and in 1880 the Texas brethren recommended Westrup to our Richmond Board and they accepted him as their missionary. This marks the *beginning of the work of our Foreign Mission Board in Mexico*. On December 21, 1880, John O. Westrup and his traveling companion, Don Bacilio, a Mexican, were assassinated by Indian bandits from New Mexico, 15 miles west of Progreso and near the village of El Nacimiento. In





LEFT TO RIGHT,

Top Row: F. T. Treviño, Wm. M. Flournoy, Porfirio Rodriguez.

Bottom Row: T. M. Westrup, W. D. Powell, O. C. Pope, W. H. Dodson,  
J. D. Wright.



Progreso the mangled body of the martyr sleeps today. John's oldest brother Thomas M. Westrup was employed a few months (1881) and stationed at Muzquiz where a church had been organized in 1877. In December, '81, our Board sent Wm. M. Flourney and wife from Laredo to Progreso. Both were enthusiastic, efficient workers, he covering an extensive field preaching and distributing literature, while she soon had gathered into a day school 100 pupils.

The most glowing reports about the Mexican work reached Texas, and in the spring of '82 the State Board sent O. C. Pope and W. D. Powell to gather first-hand information. At San Antonio, pastor W. H. Dodson joined them and at Laredo, Rev. J. D. Wright and missionary Wm. M. Flourney. As the railroad extended only to Laredo, the rest of the journey to Monterrey—168 miles—had to be made in a carriage drawn by mules over a rough, dangerous road, Flourney acting as guide and interpreter. This visit thrilled the Mexican brethren with joy and delight and the happy report of it taken back made a corresponding impression on the brethren at home.

W. D. Powell, his wife and her sister, Miss Anna J. Mayberry, appointed by our Board in May, reached Saltillo, October, '82.

Only he who has experienced it can realize the strange feeling that creeps over the foreign missionary on reaching his field. The country, climate, people, customs, houses, food, clothing, language, religion,—*everything* entirely different from what he had before known. He is "slow of speech, dull of hearing" and as helpless as a little child. He feels like he has awakened on another planet.

To evangelize a nation is a mammoth undertaking. Missionaries must learn a new language, win converts, plant churches, press into new fields and train an army of native workers.

*A Mexican Trio.* In the very beginning of our work the Lord gave to us three young men who were talented, liberally educated, pious and progressive. As preachers and teachers they did a work and left an influence which will go on multiplying itself for good until Jesus comes.

(1) *Pablo Rodriguez* studied at Louisville (1881-3) and became one of our greatest pastor evangelists and theological teachers. He served one term as president of our National Baptist Convention.

(2) *José Maria Cardenas*, a prominent state official, senator elect, superintendent of public instruction, was baptized February 15, '84, and served many years as principal of, and teacher in Madero

Institute. Though only a deacon he often preached and lectured. These two men have recently passed away.

(3) *Alejandro Treviño* graduated early from the Monterrey Normal college. He was converted very young, and while yet a youth began his remarkable career of preacher and teacher at San Rafael where soon 100 persons were baptized. He was the first president of our National Baptist Convention and has been the efficient president of our Theological Seminary since 1919. The honorary degree of D. D. was conferred on him by the University of Richmond.

Evaristo Madero, grandfather of the late president Francisco I. Madero, was at this time governor of the State of Coahuila and greatly aided brother Powell in securing properties in Saltillo, Patos (now called General Cepeda) and Parras, to furnish homes for schools and churches. The Madero Institute property, a quadrangular building 150x200 ft., cost the very low figure of \$10,000, and \$3,700 more were spent on alterations and repairs. The site for the church and Zaragoza Institute, 80x200 ft., cost \$2,000. Secty. Tupper reached Saltillo January 4, '84 and spent six weeks arranging titles.

In 1884 the missionary force was enlarged by the coming of Miss Addie Barton in July, Mr. and Mrs. F. M. Myers in November, and Miss Mary C. Tupper in December, 1884.

Our first Mexican Baptist Association, the Coahuila, was organized in Saltillo, December 12, '84, by 18 messengers representing eight churches with an aggregate membership of 150. Jose Gonzalez was ordained to the ministry, two other brethren appointed missionaries and \$700 raised for their support.

In October, '84, Madero Institute had a tentative opening running a few days to "try the machinery," but its formal opening was effected in February, '85, when Prof. Cardenas was made principal and Mrs. Myra E. Graves matron. On this same occasion the corner stone of the Saltillo church was placed and \$1,400 was collected, mainly from American visitors, to aid in constructing the building. In 1886 the school matriculated 86, had an average attendance of 60 and graduated two. The mission was strengthened by the coming of D. A. Wilson and H. P. McCormick who in 1887 opened new work respectively in the two great states of Jalisco and Zacatecas. Converts were baptized and churches organized in the two state capitals. In this year, 1887, Miss Mattie Withers from Tennessee was added to the faculty of Madero Institute. The Saltillo church,

begun two years previous, was completed and dedicated, it being the first church edifice erected by Southern Baptists on Mexican soil.

*New Recruits.* With the opening of 1888 great enthusiasm prevailed and there were many calls for teachers and preachers. The following new missionaries came and were assigned to basal stations: H. R. Mosely, President of Madero Institute and pastor of the Saltillo church; Misses M. Lillian Wright and Lucy Cabaniss, teachers in Madero Institute; Miss Frances Russell, went to Guadalajara; Miss Sarah Hale, who came out as a self-supporting missionary, went to Parras; Mr. and Mrs. Chastain, to Matahuala and A. B. Rudd, took charge of Parras and surrounding field.

In 1889, January 5, A. C. Watkins and wife reached Muzquiz, Mrs. A. B. Rudd came to Parras as a bride in July and Mrs. Janie P. Duggan reached Saltillo July 28. This year brother Mosely established Zaragoza Institute in Saltillo for young preachers, also a correspondence school for native preachers of limited education. Still farther, he established Theological Institutes which were held at convenient times and places during the year. Carefully prepared papers were presented not only by Americans, but by our Mexican brethren as well. This system of training was very instructive and stimulating and marked a new era in the character and usefulness of our Mexican ministry.

Our annual report for 1889 is highly gratifying. Beginning ten years ago with nothing, we now have twenty American missionaries, seven male and thirteen female; a large number of native workers, we occupy four states, have 19 churches with 600 members and numerous mission stations, our schools are full and the ranch work is growing and spreading, baptisms are frequent and numerous, and there is every reason for encouragement.

#### 1890-1900

This decade brought with it phenomenal growth and expansion along all lines. The sole missionary who came to us in 1890 was Miss Alta Smelser who took her place as house-keeper of Madero Institute. When informed that she would need to learn a new language she cried a little, but got down to hard study and soon learned to speak Spanish. Industrious and pious she developed into an efficient soul-winner.

1891. After working with us for two years without appointment

or salary, Miss Hale was duly appointed by the board. Misses Cook and McDavid came as teachers in Madero Institute. At Guadalajara P. H. Goldsmith fills the vacancy made by brother Wilson, who at great expense and sacrifice goes with his family to the Louisville seminary for a year's study. After he had been in the work five years and brother Powell ten, both decided that their training was not sufficient for their tasks. The board overpersuaded brother Powell not to leave the field. The conjoint opinion of these two experienced missionaries concerning the importance of thorough preparation should serve as a lesson and a warning to young preachers who are about to quit in the middle of their seminary course and rush into the pastorate or off to the foreign field.

1892. For justifiable reasons it was deemed best this year to make several changes in the location of missionaries. Accordingly the Powells moved from Saltillo to Toluca, the McCormicks from Zacatecas to Morelia, the Rudds from Parras to Zacatecas and the Chastains from Matehuala to Dr. Arroyo. Our new missionaries Rev. and Mrs. I. N. Steelman were assigned to Oaxaca, but because of the difficulty and danger of moving a family 250 miles across a wild mountainous country, they finally settled at Orizaba. The Wilsons returned from the seminary and went to Silao. During the absence of the Powells in the United States, dear Miss Anna Mayberry died suddenly in Toluca (October 9) of erysipelas in the face. Mrs. Wilson from Silao tenderly cared for her during her brief illness.

*Our Slogan:* Win souls, develop Christian character and train for service.

*Foreign Missions.* The year 1892 is the Wm. Carey centennial and we resolved to celebrate it by sending a native Mexican missionary to Brazil. For this object we were accumulating a fund for two years, but a suitable man was not found. Our Coahuila association in November sent funds to the Richmond board to be used in employing a native Brazilian to be known as the foreign missionary of the Coahuila association, to be sustained by her funds and her prayers. This was a long step forward for Mexico and proved wonderfully stimulating to our churches.

1893. *Presidential Changes.* Five years of confinement and slavish work as teacher and pastor, at an altitude of 5,300 feet, began to tell on brother Moseley's nerves. So he gave up the school taking the field work instead. A. B. Rudd was chosen principal



of the Institute and Miss Ida Hayes of Missouri associate principal. Marion Gassoway, fresh from the seminary, located at Zacatecas.

*Our New Secretary.* Dr. H. A. Tupper retires after serving the board as secretary for 21 years (1872-1893). R. J. Willingham became secretary of our board September 1, 1893. I copy from my scrap-book the following note which I wrote him at the time: "The papers bring us the happy announcement of your recent election as Corresponding Secretary. We congratulate you, the Board, ourselves and all others concerned. I trust the Lord's hand was in the matter, and, as a result, that His name may be glorified by the marked, rapid and *continuous* advancement of His kingdom at home and abroad."

J. G. Chastain.

1894. The Saltillo church calls Pablo Rodriguez as pastor and pays his salary. This is our first self-sustaining church. On January 1, '94, D. A. Wilson began the publication of "El Expositor Biblico" our Sunday school paper. Mrs. Duggan brings out "The Mexican Ranch" and Miss Hale "Mercedes," two valuable books giving pen-pictures of Mexican character, customs and life. The Wilsons remove from Silao to the Guadalajara station vacated by brother Goldsmith who resigns because of his wife's ill health.

*Mosely Imprisoned.* H. R. Mosely wrote in English a tract on "Three centuries of Romanism in Mexico," which was mistranslated and garbled by bitter enemies causing his imprisonment and endangering his life. Following the dictates of prudence he withdrew from Mexico.

*The Mexican Mission.* In 1891 the number of our missionaries had so multiplied and their work extended that we organized the Mexican Mission which was to meet annually for the dispatch of business. Before this body, convened in Guadalajara, 1894, H. P. McCormick read a strong paper on self-support which produced a lasting impression. He opened two extensive fields, Zacatecas and Michoacan respectively, creating in each a chain of little churches presided over by pastors unsalaried by the board.

1895. *Conferences on the Holy Spirit.* Evangelicals entered Mexico in the 60's and within 30 years were distributed all over the Republic. In 1895 conditions were ripe for a great soul-winning campaign that would sweep all over the country. Accordingly it was decided to hold in Toluca (April 3, 4 and 5) a series of inter-denominational conferences. Moody and Sankey still in their prime accepted an invitation to be with us. The roster showed 132 mes-



FACULTY OF MADERO INSTITUTE, 1894-5.

Left To Right, Top: Miss Cabaniss, Mrs. Mahon, Miss Hayes, Miss Barton.  
Bottom: Miss McDavid, Mrs. Rudd, Dr. Rudd, Prof. Cardenas.

sengers coming from every part of Mexico and representing perhaps a dozen boards. These with the visitors and local attendance gave us immense congregations. Besides Moody's daily sermons, two dozen strong papers were presented, some in English others in Spanish, touching the presence, personality, power and work of the Holy Spirit. The last meeting was a *veritable pentecost*. The Mexicans present who could not understand English were amazed and dazed. The people wept, laughed, shouted and embraced each other, beside themselves with joy. The influence was permanent and far-reaching and marked an epoch in Mexican missions. Through succeeding years thousands were converted to God. It is but just to state that Dr. Powell was largely instrumental in creating these conferences; also in entertaining and financing them.

*Annual Report.* At our Mexican Mission in Saltillo, September 26-28, '95, we were pleased to have with us Secretary Willingham. We had work in six states. Annual reports show 32 churches, 177 baptisms, total membership 1,035. President Rudd reports 10 students in Zaragoza Institute and 100 in Madero Institute. In the latter they introduced the Normal System. Among the former students Miss Hayes inaugurates a Bible correspondence course which proves a success.

*A Fallen Comrade.* We are shocked and grieved by the sudden death of brother Gassoway of tifo (typhus), (December 12), in Zacatecas. Brother Powell and I, with Miss Mattie Roberts, a friend of the deceased, visit the newly-made grave (June 7, '96) and have a season of prayer. With tear-bedimmed eyes we thank God for the zeal, piety and sweet spirit of our brother and plead that others may come and take up the burden he laid down. Miss Sarah Herrera a Presbyterian girl faithfully attended the lonely sufferer through to the third convulsion which carried him off.

1896. We note few changes during the next two years. Our missionaries are actively evangelizing, gathering converts and organizing new churches. All schools in Mexico change the time of their ten weeks annual vacation from mid-winter to summer. Brother Rudd and other missionaries gave the entire month of July to the annual Bible institute. The 15 native brethren who attended were highly gratified with the benefit they received.

*Speaking the Language.* As a missionary's success is measured by his ability to speak the language of the people with whom he labors, our Mission, assembled in Dr. Arroyo (September 24-27),





ANNUAL MISSION MEETING, SALTILLO, SEPT. 1895.

TOP, left to right: Powell, Watkins, McCormick, Gassoway, Dr. Willingham, Miss McDavid, D. A. Wilson, Mrs. Wilson, baby Henry.  
 LOWER: Children; J. G. Chastain, Jr., little Courtney Rudd, Mrs. Martha Wright, Mrs. Chastain, Mrs. Rudd, J. G. Chastain, Dr.  
 Rudd, Mrs. McCormick, Miss Barton, Miss Hayes, I. N. Steelman, Miss Cabaniss.



recommended that all of us missionaries present a critical examination on Spanish a year hence, and that all new missionaries take a prescribed course of three years with examinations.



The Author's Family.

1897. On January 1, the Muzquiz church becomes self-sustaining; they call Eliseo Recio for full time and pay his salary. Brethren Powell and Rudd, at a cost of \$5,000 Mexican money, had removed from the deed of Madero Institute (May 1) certain unfavorable clauses and it was made truly a Baptist mission school. Rev. and Mrs. D. A. Wilson resign (in October) as missionaries of our board.

1898. The Michoacan Association was organized (March, '98) in San Juan de las Huertas.

"*The Erodus.*" The foreign missionary gives up everything; no trivial matter is sufficient to deflect him from his life mission.

When we in Mexico seemed to be enjoying our greatest prosperity, dark clouds gathered. Hurtful methods had been introduced which were suicidal to the work and reflected on the moral character of some of the missionaries. Protests were made by individuals, then officially in body. After waiting a year amends were not made, so, for the sake of the cause and as a protection to their own names, nearly all the missionaries resigned and quietly withdrew. Those who returned to Mexico did so for the good of the work and also because it was the express desire of the board. The Watkins were in Torreon and the Chastains removed from Dr. Arroyo to Morelia.

*New Recruits.* In October the Mahons came to Toluca and in December John Cheavens and wife reached Torreon.

1899. R. W. Hooker locates at Leon and G. H. Crutcher and wife stop at Torreon to study the language. After a year's absence, Miss Barton returns and opens a day school in the Madero Institute building, where she continued until brother Lacy came and reopened the Institute as a boarding school, January 11, 1904. In the

spring of this year Patronilo Cardona, a member of the Torreon church, went to Durango in search of work. He won converts who were baptized and became charter members of our Durango church which was organized in November, with Cardona as pastor.

#### 1900-1910

*Zealous Pioneers.* Measured by visible results, this was pre-eminently the greatest decade of our Mexican work. Due credit, however, must be given to the faithful pioneers of the first 20 years. They suffered many hardships while opening up the work and making it easier for those who were to come after.

*New Missionaries.* The burdens were still heavy, yet we were heartened by the arrival each succeeding year of new recruits. They came to us in the following order: Frank Marrs and wife and the Sutherlands in 1900, the Hatchells '01, Newbroughs '02, Lacys, Le-Sueurs and Miss Rosa Schantz '03, Davises '04, Dodds '05, Bensons, Prof Sanders and Miss Susan Jones '06, Miss Golden '07, Miss Bowden, Miss Hopkins and Miss Ida Hayes (the second time) '08, the Porters and V. B. Clark '09 and Miss Cox 1910.

*Expansion.* With a constantly growing number of workers native and foreign, the time had come for enlargement and better equipment. On September 13, 1903, was organized in Mexico City our National Baptist Convention, to be composed of all Baptists in Mexico irrespective of boards. This marked an epoch in our history and many benefits resulted therefrom. In 1904 J. E. Davis, a practical printer, came and established a printery which he has developed into our Baptist Publishing House now of El Paso, Texas. In this same year, 1904, Dr. Hooker, our first medical missionary, opened an office in Leon, and Mrs. Dr. Neal came to us in 1907. The wonderful success of these two doctors demonstrated the importance of medical missions in Mexico.

*Boarding Schools.* The crying need of more trained native workers of both sexes pressed upon us the importance of education. Besides our many primary schools, it seemed necessary to have boarding schools of higher grade. Accordingly brother Mahon established in Toluca two schools, one for girls (1903) and one for boys (1904). To the former was added ('06) a missionary training department for young women, in charge of Miss Jones, to the latter a theological class for young preachers. After a suspension of six years, Madero Institute was reopened in Saltillo (1904) by brother

Lacy. After an absence of ten years, Miss Ida Hayes returned (1908) and became principal of the school. Newbrough established a big school in Chihuahua (1908), Marrs another in Guaymas (1909) and Sanders still another in Guadalajara in 1910. Each of these schools had an enrollment of from 75 to 100 students and they turned out many a Christian worker and public school teacher.

*Industrial Schools.* Rev. P. H. Pierson of Indiana came to Mexico as a self-supporting missionary and near Parral established an industrial school into which he gathered 40 boys. Without any expense to our board, but with funds gathered from his friends back at home, together with the products of the farm worked by his students, he maintained the school.

*Theological Schools.* Zaragoza Institute in Saltillo for young preachers having been closed 1898, brother Watkins opened a theological school in Torreon in 1901 and Mahon another in Toluca in 1906. Alejandro Treviño a third in Monterrey, for Northern Baptists, in 1908. But all these having been closed by the revolution, our National Baptist Theological Seminary was established in Saltillo (1917) conjointly by Northern and Southern Baptists, Alejandro Treviño representing the Northern Board and Dr. Lacy our Richmond Board. Dr. A. B. Rudd was the President (1917-1919).

*Contagious Diseases.* The authorities are more careful now, but 40 years ago there were frequent cases of diphtheria, scarlet fever, smallpox, leprosy, etc., and you were as much exposed to the contagion on the streets as you were in the homes of the people. Mexicans are very cordial and love to shake hands. I shook hands with a Mexican one day and discovered that he had no fingers; they had fallen off from leprosy. Ten days later I noticed my finger joints sore, blood-shotten and cracking open. I was alarmed but nothing came of it. Dr. Henry Osorio, member of the Medical Academy of Mexico, says there are 50,000 lepers in the country, and that 1,000 of these are in Mexico City. Brethren Wilson, Cheavens and Crutcher and Mrs. W. D. Powell all had smallpox.

*Prayers Answered.* Notice was sent home to Tennessee when brother Crutcher was stricken (March, 1900) with confluent smallpox. His body and face were completely covered and swollen apparently to double size, his eyes entirely closed and windpipe nearly so. On the 14th day the end seemed near. The Shelbyville, Tennessee church, Crutcher's former charge, also our Mexican brethren of the Torreon church, extended their Wednesday night meeting beyond

the hour, all praying for *one thing*—the life of the missionary. Good Dr. A. N. Carr, having stood for hours over his gasping and suffocating patient, every appliance having failed, withdraws to the *patio* for a whiff of fresh air. In his painful anxiety and perplexity it occurred to him (he had never read it in books) to cauterize the walls of the throat. Hastening back to the sick-room the patient suggested to him the same thing, and he immediately did it but with much difficulty. Crutcher said when that metallic instrument was withdrawn from his throat he seemed to emerge from absolute darkness into noon-day light. God had given simultaneously to two men a *new idea* and spared a precious life, because many Christians were asking for it and He needed that man for an important future task.

*Our Sacred Dead.* Little Katharine Cheavens, one of earth's fairest flowers, the great Florist transplanted from earth to the paradise above. Little Georgia (5) and Margaret Watkins (3) died of diphtheria in Torreon on successive days (February 25 and 26, 1900). Soon after the Davises reached Tolnea (1904) they had their hearts broken by the loss of Luka, their first born, a charming daughter of ten.

Dr. and Mrs. Lacy lost all five of their children of scarlet fever in 15 days. Two having died within three days in Saltillo, the frantic mother, not knowing it was scarlet fever, started with the other three for El Dorado, Ark. A third fell ill on the train, so she stopped off at Gurdon, Ark., calling her father-in-law from El Dorado and her husband from Saltillo, he having remained behind with the school. Before the third one died the remaining two were stricken. When brother Lacy reached Gurdon his father met him and extending his arms over his son's shoulders said, "George, I have some bad news for you. The last one of your children died an hour ago." Brother Lacy's own heart was breaking but to comfort his distressed wife he said, "My dear, we will give it up and come home." She, rising to the heroic replied, "No, husband, we have given our children for Mexico, now we will go back and give our lives." They did so, and after 24 years are still on the job.

*Sorrow upon Sorrow.* "Afflictions never come singly." Mrs. Emma R. Newbrough died in Chihuahua, June 10, '04, and two months later, August 4, Mrs. Ava B. Watkins, after a prolonged illness, passed away near Clinton, Mississippi, two high class women cut down in the midst of their greatest usefulness.

*Periodicals.* Rev. W. H. Sloan of the Northern Board founded





MR. & MRS. G. H. LACY AND FAMILY, 1904.

*La Luz* (The Light), January 1, '85, and ably edited it until 1906—21 years. Rev. J. E. Davis established *El Atalaya Bautista* (The Baptist Watchman) January 1, '08, and has edited it up to the present time. The interregnum of two years between it and *La Luz* was spanned by *El Cristiano Bautista* established by Alejandro Treviño, May, 1904. Its sphere was first local, after the suspension of *La Luz* it was made national. It was discontinued after the birth of *El Atalaya Bautista*.

*El Expositor Biblico*, our Sunday School paper, was for ten years a monthly. When J. G. Chastain became editor (1904-1908), he made it a quarterly and doubled its size. He founded (January 1, 1905) *Nuestros Niños*, a child's paper. Since 1907 Davis has been editor of all our periodicals.

*Expansion.* We always look to our schools as supply stations for new workers. During this decade (1900 to 1910) they numbered their students, male and female, by the thousand. Many of them went forth as trained pastors, evangelists, colporteurs and teachers, both in our missions and in the public schools. Our company of workers, native and foreign, was never larger or better trained; we now have regular work in 13 different states.

*Change of Location.* For health and greater efficiency missionaries must sometimes change their fields. The Hatchells moved (1904) from Morelia to Hermosillo and the Marrs (1906) from Durango to Juarez. In 1907 these two families exchanged fields. The Bensons go (December, 1906) from Chihuahua to Durango. He afterwards locates his family in Texas and joins Hatchell in working an extensive field in the northern frontier of Mexico.

Making Guaymas his base, brother Marrs covers a territory of a thousand miles along the Pacific coast and inland. He organizes many churches and furnishes them native pastors.

*New Churches.* Among the numerous churches organized during this period we mention the following: In the west, Hermosillo, Guaymas, Torin, Alamos, Mazatlan; in the state of Chihuahua we count Chihuahua, Juarez, Parral and Santa Rosalia; in the south, Panindicuario (organized June 18, 1905, with nine members), Colima (organized December 11, '05, with eight members), Manzanillo (June 26, 1910, with five members).

*Ranch Work.* Some of our most prolific harvests of souls were in the country where the people are more docile and tractable and



J. G. Chastain off for the Ranches.

less vicious and fanatical than in the city. But each situation presented its difficulties. In a ranch out from Zacatecas brother McCormick was preaching in a humble home where mother earth served as a floor. Two or three young men, rich, reckless and gaudily dressed, charged up, and one rode his horse through the door into the midst of the congregation. The missionary had the discretion and tact to receive his visitor with smiles and courtesy, and thereby made of him a friend rather than a foe.

*Six Weeks and 600 Miles in the Saddle.* We make these long trips once a year, usually in midwinter, that being the dry season. Brother Mahon and I left Morelia January 24, 1911, and returned March

7. Traveling slowly over the roughest mountainous country, we visit our little churches and stations, hold meetings, baptize converts, organize Sunday schools, sell Bibles and distribute tracts. After ten days we reach San Nicolas, an Indian village whose patriarch, brother Amado Catalán, and his wife joyfully received us with loving embrace. They and their grown children were all Baptists and held services regularly in their home. We preached four days and had some glorious meetings, closing with eight baptisms. With tear-beclouded eyes they gave us the parting embrace.

*The Volcanoes.* Our objective point was the Pacific coast, but to reach it we must climb over the Sierra Madre. Leading our stock and zigzagging our way up its precipitous walls, we gain the summit which in places has an elevation of 10,000 feet. There, above the world, we are enraptured with the panoramic view, extending on every side as far as eye could behold. On this side an extinct volcano whose hoary head pierced the highest heavens, on that side the Colima volcano puffing lazily, but at times *violently* shooting up thousands of feet its angry discharges of fire, smoke and lava. From Guadalajara I have seen at night, not the blaze but the reflection, at a distance of 125 miles as the crow flies.



*Our Descent.* Leaving the crest we begin our descent to the southwest, the narrow pathway leading us along what the natives called "*el espinazo del diablo*" (the devil's backbone). At intervals our guide would point out to us where a mule, donkey or man, having lost his footing, pitched headlong into the abyss below. In places the chasm is so deep, if you should fall over, it would take you all the rest of your life to reach the bottom.

*Vermin.* It is next to indelicate to mention the numerous insects which abound in *Tierra caliente*: Fleas, ticks, lice, bedbugs, stinging lizzards (*alacrans*), and tarantulas. Many of the fleas will weigh a pound, but I do not know how many it would take.

*Go, Preach, Baptize.* At El Manchon we were met by Andres, his wife and daughter who came a day's journey on foot across the mountains to be baptized. At El Mineral de Guadalupe, a mining town, we spent five days in precious meetings, brother Mahon baptizing two, Misses Soledad Esquivel and Jesusita Farfan. We reach the coast at port Zihuatanejo and circling to the Northwest stop six days in La Union, holding meetings with the best people who were afterwards gathered into a church. To escape the intense heat of the sun we sometimes rode at night, and losing our dim trail were guided by the stars,—“the dipper” to the north and “Southern Cross” at the south.

*Joys of the Missionary.* After six weeks we were back in Morelia, having passed through many dangers, but with a happy realization of God's abiding presence and protection. Every person who has made one of these trips wishes to go again. The sweet memories of his experiences will abide with him forever. He can never be the same man any more.

*A Saw-mill Camp and the Tarrascan Indians.* An American Company had bought in Southwest Michoacan an extensive tract of land covered with mahogany and other valuable hard woods. Mr. Thos. L. Woodruff, assistant superintendent of the company, having kindly invited me to accompany him, we embarked (April 17, '09) at Manzanillo on the company's schooner and went 150 miles down the coast to port Huahua. A bad landing and high winds forced us to anchor in deep water and they rowed me in to the bar. Shoes off and trousers rolled up to my knees, I must run 100 yards between two-minute waves to reach the shore. Not being an adept, I missed my calculation by a half minute, so the succeeding wave caught me, threw me down and rolled me over, much to the merri-



ment of the onlooking Mexican sailors. That was not my time to laugh. The receding waters left the sand bare so I walked out, but dripping with salt-water. While gathering a bundle of sticks for a fire to dry my clothing I spied a viper, but took care that the venomous beast should not hang on my arm, as occurred on a similar occasion with a shipwrecked missionary long ago.

Mounting little mules which were in waiting, we clambered up 27 miles to the main camp. There two big saw-mills were operated, and a large company of peons under competent leaders were constructing a flume to float the lumber down to the water's edge to be transferred to ocean steamers bound for foreign ports.

These sparsely settled mountains and jungles are swarming with game: deer, ducks, turkeys, pheasants (*chachalacos*), quail, etc.

Mr. John Parker took me one night to a nearby ranch to visit a woman who was in bed nursing her bruises. She was riding a mule over the mountain when it, losing its footing, pitched head-long<sup>41</sup> over a precipice and was killed. They picked the woman's body up for dead 200 feet below. She was carrying on her lap her baby; in the struggle it was hurled from her embrace and landed unharmed on a niche in the cleft of the mountain side. I talked and prayed with the woman and her visitors, doing the same thing with the mill hands and others. That was my business down there.

These are Tarrascan Indians and are living today much like their ancestors did 400 years ago when Cortez came. They are all fanatical Catholics, sadly illiterate and ignorant, seemed never to have heard of the Bible. This is the roughest, wildest part of Mexico I have ever visited. My Mexican friends advised me not to go in there; it is dangerous. Mr. Woodruff showed me where, after an altercation, the peons shot down (March 19, '09) Mr. Jennings, foreman of the company. Nearby I saw the marble tablet which marks his grave; he sleeps there today. I talked with his widow who, a month later (April 22), came out on the same steamer with us, bound for Atlanta, Georgia, where she had been a member of the Second Baptist church.

The above names and numbers, dates and data, I glean from my diary which was written at the time and on the spot.

1910-1920

*Mexico's Second Independence.* Mexico threw off the Spanish



NATIONAL BAPTIST CONVENTION, MEXICO CITY, 1910  
Officers in Lowest Row.

yoke by the eleven year's war of 1810-1821, and by a strange coincidence she gained her second independence by the revolution of 1910-1920. Francisco I. Madero, called the "Agrarian Promoter," though himself an extensive land-holder, espoused the cause of the poor. He began his revolution in November 1910, was made president, November 1911, and was assassinated, February 23, 1913.

*War Experiences.* It is not the purpose of the author to discuss the revolution, but will refer incidentally to it in connection with the trials, sufferings and dangers of the missionaries. Because of ignorance and lack of discipline on the part of some of the soldiers they occasionally shot down inoffensive, private citizens. Brother Lacy pointed out to me a hole in the wall of his residence in Lerdo made by a minieball fired at him by a revolutionist.

I received in Durango (March 16, 1912), the first mail for five weeks, the trains having been stopped. The trains failing to run and conditions growing worse, two Americans started from Durango across the mountains for Mazatlan, but fell into the hands of the bandits who disrobed them in search of money and robbed them. To escape a similar fleecing, when Dr. Hooker was starting out, on the bottom of his barefoot he covered with a porous plaster his only bill. The bandits caught him but did not find the bill. They robbed brother Lacy of \$3.75 pocket silver, but his only bill, secreted in the hollow of his cravat, escaped them. Hatchell was robbed of \$1,600 Mexican money, pay-roll for the workers.

*American Refugees.* On a twenty-four-hour notice, the U. S. Government ordered out the 300 Americans living in Torreon. The LeSueurs purchased provisions enough to last 48 hours, the time required to reach Laredo. These provisions consisted of bread, eggs, sardines and malted milk. Little Anita LeSueur (9), speaking of it afterwards, said: "One of the most vivid memories I have of the war was when we were held up two hours by the rebels. Every one was asked to give something to help the rebel army, and the passengers gave according to how scared they were. Papa gave a quarter. We were given each day a half cup of water which we drank and ate our food raw. I can still smell those raw eggs; I don't like sardines. (Here Anita laughed). But in place of 48 hours, we roamed around Mexico with eleven troop cars for nearly three weeks, when finally we reached Tampico. Half starved and half clothed we boarded a Norwegian cattle boat bound for Galveston."



On that same refugee train out in that Mexican desert was born to Rev. and Mrs. Lancaster, Methodist missionaries, a precious girl.

*Train Captured, Robbed and Burnt.* In July, 1924, the author visited the female college of Northern Baptists in Puebla. Two of the four young lady teachers had taken a trip of 230 miles (April, 1924), to Oaxaca. They related to me the following experience. "On our return our train was held up, robbed and burned by the rebels. But we were permitted to continue our journey on foot, on *burros*, in carts—*any way* we could. It took us two days and nights to make the trip, made on the train in times of peace in three hours. But we were well treated and really had a great experience, though we were very, very thankful to be safe again in our school."

I have before made reference to Miss Ida Hayes, who was concealed for six weeks in the English consulate in Saltillo. To have appeared on the street would have been certain death. She finally emerged from her hiding but with shattered health which she never recovered.

*Mexico's Greatest Battle.* The Leon-Trinidad battle was the greatest, most orderly battle ever fought on Mexican soil. Counting both sides, 5000 or 6000 fell the first day. The confronting lines were about four miles long, and were led by General Obregon (for Carranza) and Villa respectively. Obregon had his left arm shattered, but continued in command until the day was won. General Villa evacuated Leon Saturday A. M., June 5, 1915, and retreated north with his shattered army. He was finally assassinated in Parral at 8 A. M., July 20, 1923.

*Divine Providence.* God guides and protects His faithful servants. Brethren Davis and Benson planned to leave El Paso (June, 1917) on a certain train via Eagle Pass for Mexico City. They went Saturday P. M. to buy tickets, but found the office closed until Monday. They left El Paso on Monday, and two days later, below San Luis Potosi, passed the charred skeleton of the train they would have been on had they carried out their plan and made their connections. The train had been dynamited, blown up, burnt, many of the passengers killed and the rest robbed. Returning over the same road two weeks later, between San Filipe and Allende, brother Davis counted 17 corpses swinging by the neck from as many telegraph poles. This blood-curdling incident was duplicated time and again during the revolution. Before and after the Leon-Trinidad battle Davis preached in Leon every day but one for three months.



Hundreds of soldiers heard the Gospel for the first time and some of them were converted.

The writer was holding a meeting one night in Colima and saw sitting on the back seat two fine looking men girded with pistols and half drunk. They told us afterwards that they came to break up the meeting. They never did get away from that sermon, were soon converted and I witnessed their baptism at the hands of Victor Godinez. One of them, Nemesio Cardenas by name, had been so cruel to his family, when he would come home intoxicated his little girls would run and hide under the bed. His changed life led to the conversion of his wife.

The other man, Eugenio Aviña, afterwards became Governor of the state, then entered the army and was made Brigadier General.



FACULTY OF THE MEXICAN BAPTIST THEOLOGICAL  
SEMINARY, SALTILLO, MEXICO.

He did a great work for the Gospel by taking his men to preaching, also by distributing boxes of Bibles among his soldiers.

*The San Antonio Conference.* On October 15, 1914, eighteen of our Mexican missionaries—13 male and 5 female—met in annual business session in San Antonio, Texas, Secretary T. B. Ray being present. Among the important measures passed was a recommendation that our board accept an offer from the Home Mission Society to cooperate with them in supporting in Mexico one Baptist paper, one Theological Seminary, one male high school and one female. Both boards ratified the measure and it became effective.

*Our Seminary.* In September, 1917, we opened in Saltillo our National Baptist Theological Seminary, administered and supported by the two boards. We regard this as the greatest of our Mexican work. During the ten years of its existence it has had an annual enrollment of from 30 to 45 students.

*Medical Work.* If Dr. Neal had done nothing else, the wonderful service she rendered in Toluca during the epidemic of influenza in 1918 would have immortalized her. She ministered to the relief of thousands of soldiers and civilians irrespective of political or religious creed. Her good husband was ever at her elbow with his literature and Gospel message.

*National Baptist Convention.* After a suspension of seven years our convention met in Monterrey, October 9, 1919, and has held its annual meetings regularly ever since. The meetings are educational, evangelical and inspirational. Every morning we have a sunrise prayer meeting and a warm gospel sermon at night, with a strong appeal to the unconverted. We make it a soul-winning occasion and always get results.

*Byproducts of the War.* As a result of the ten-years' revolution, Mexico became a melting pot; old customs, domestic, social, economic and religious, were broken up and recast. The people by the hundred thousand fled to the United States for safety. For them it was like going into another world. Large numbers entered evangelical churches and heard the Gospel for the first time; many were converted and afterwards returned to Mexico to tell the joyful message to their people. God's hand was in all this.

The soldiers, coming down from the mountains, were led from one end of the country to the other. They saw the world in a new light and came to realize that they were no longer slaves and chattels, but free men with a conscience and a right to think and act



for themselves. They found everywhere mission chapels and the native pastors busy with the Word.

In June, 1920, I attended the Coahuila Association at San Pedro and I was the only American present. Nearly all the missionaries were out, but the native brethren moved forward with the business like veterans. Among all classes there is a thirst for education and the preached Word. Many church houses heretofore too large cannot now seat the congregations.

For months the trains were stopped and the pastors, unable to get their salaries, learned to support themselves, but kept on with the work. An army of lay preachers have been called into the white harvest fields and are doing a great work. The churches are adopting the envelope and budget system and some are becoming self-supporting. In their poverty they are giving more to all causes than ever before. The masses, so long enslaved by royalty and episcopacy, have been raised to a higher plain and have caught a vision. A new day has dawned for Mexico and her people.

1920-1927

With the passing years the work had so grown and expanded



GROUP OF TEACHERS AND STUDENTS IN A THEOLOGICAL INSTITUTE  
Mexico City, July 7 to 18, 1924.



Left: Theological Seminary Building.  
Right: Preparatory School for Young Men.  
Center: Administration Building.



that, for greater efficiency, it was divided into departments directed by boards or committees.

*Schools.* The work of the missionary is to win converts and train them for service and competent leadership. For the best equipped teachers, preachers and other Christian workers we look to our schools.

On a 150 acre tract of land near Saltillo the Northern and Southern Boards, at a cost of \$95,000 have erected substantial seminary buildings. In September, 1925, with great joy to all concerned, the Seminary moved into its new quarters.

The Saltillo authorities took over the Madero Institute property and used it for about four years for one of their public schools, but turned it back to our Richmond board in October, 1922. We immediately opened in it a boy's school whose enrollment the first year reached 220 with 77 boarders. Among its students are usually as many aspirants for the Gospel ministry as are found in the seminary, but it is better for them to complete their literary course in the preparatory school. Both schools are under the same administration. Among us the opinion is unanimous that our Mexican young preachers should not be sent to the United States, but to Saltillo. It has a strong faculty and to a man they are 100 percent fundamentalists. The majority of Mexican men smoke, yet no teacher or student in our seminary uses tobacco in any form. In no Mexican Baptist church, Association or Convention is ever heard hand clapping or other audible applause. From the beginning we trained the people not to do that. The church is the *house* of God.

*Evangelism* has ever been the key of our work. In 1924 the convention employed and paid a national evangelist whose extensive labors were signally blessed. But in 1925 the different associations had each its own evangelist, and the pastors threw themselves more than ever into the evangelistic work with the result that we had 500 baptisms, the largest number ever reported to the convention in one year up to that time.

*Missions to the Indians.* Baptists are the only evangelical denomination to work among the Aztec tribes. We have touched six different nations each in language different from the rest. Their religion is a strange mixture of Catholicism with Aztec idolatry. They are shy, suspicious and hard to reach, but our missionaries persevered. Among the first converts were striplings who were



Left to Right: C. L. Neal, Vicente Rios, Moises Arevalo.

sent to our seminary and after graduating went back to preach to the Indians in their own tongue.

In 1923 the convention met in Morelia. Among the messengers was Dionisio Leonardo, an Indian who stood up and with beaming face related in the Tarascan tongue an account of his happy conversion. The great congregation was thrilled and delighted when missionary Miguel Alfaro, himself a Tarascan Indian, interpreted the sweet story into Spanish.

Work among the Indians has been stimulated by Miss Sarah Hale who, year after year, offered to give one fourth as much as the convention would give. The Morelia convention pushed the collection up to \$4,000 Mexican money, and Miss Hale added her \$1,000 making \$5,000. In 1925 seven new churches came into the convention, two of which were of the Indians. Each of these with outside help has finished its chapel. Work among the Indians is very hopeful.

*Our Spanish Publishing House.* No person ever rises any higher than what he reads. As he reads so he thinks, and as he thinks so he is. He who furnishes a people their literature does for them four things: He controls their thinking, determines their ideals,

moulds their character, moral, intellectual and spiritual, and shapes their destiny for time and eternity. You cannot exaggerate the importance of a clean, uplifting literature, and that is what our El Paso Publishing house is trying to give to the Spanish speaking world. The plant is controlled by J. E. Davis and J. H. Benson who are highly competent. They have a working force of 20 persons, and besides numerous books and tracts, issue eight publications with an annual output of 20,000,000 pages. Their literature is of the best and it girdles the globe. They are hampered for lack of funds.

*W. M. U.* By the initiative of Miss Sarah Hale, our National W. M. U. was organized in Monterrey, October 11, 1919. During the seven years of their life they have given \$6,085.66 which has been employed mainly in building chapels for the Indians. The principal object of the W. M. U. is not to collect money, but to organize and train the women in Bible study and enlist them in every department of our denominational program. They now have 40 societies and about 500 members.

*The B. Y. P. U.* was organized September, 1903. They now have 15 societies with ten Sunbeam Societies. They have studied the B. Y. P. U. Manual and are enthusiastic in church work.

*Sunday Schools.* We have 67 Sunday Schools, with 2,904 students. Our publishing house has issued Spanish translations of the entire set of Teacher Training books. In Mexico (March, 1927) there are 56 Kings Teachers diplomas, three blue seals and one gold seal diploma. In 1924 the convention elected Prof. Branch as an unsalaried Secretary of Sunday schools and he has done much to stimulate that department of the work.

*Auxiliaries.* There are several organizations which may be recognized as by-products of our mission work, and while not officially connected with any mission board, they are rendering valuable service in the spread of the Gospel.

(a) *The American Bible Society* first established their agency in Mexico in 1878, and for nearly 50 years of continuous service have done a marvelous work, having distributed 1,556,200 copies of the Scriptures. Their agents have gone everywhere, suffering the bitterest persecution, some of them even martyrdom.

(b) *The Y. M. C. A.* was organized in Mexico City September 20, 1902, in a rented building. They now own a five-story re-enforced concrete structure which, with their two large athletic fields, is worth approximately a million dollars Mexican money. They have a

capacity for 4,000 members. Their present enrollment is 2,500 in the City and about 1,000 more in their three branches located in Chihuahua, Monterrey and Tampico respectively. They have the protection of the Mexican Government and the moral and financial support of all the public officials from Pres. Calles down. They keep constantly before their members high ideals and are doing wonders for them morally, physically and spiritually.

*Prohibition.* For 60 years evangelicals have been creating in Mexico prohibition sentiment. The World League against Alcoholism, of the United States, is financing the move which is pushed by the Mexican National Temperance Association and backed by the Federation of Labor in Mexico, which has a million and a half members. The States of Sonora, Chihuahua, San Luis Potosi, Yucatan and the Federal District were made dry, but by a change of administration whiskey was brought back. Anti-alcoholism has been incorporated in the text-books and is taught in the government schools. The national government and different State governments are legislating against whisky, and the victory of prohibition in Mexico is nearly in sight.

*High Moral Standards.* Roman Catholicism has done the world an incalculable injury by withholding the Bible from the common people, leaving them with no Sabbath and with low moral ideals. Evangelical missionaries make annual reports but cannot adequately tabulate their work in arithmetical symbols. They win souls and build Christian character by raising the people to a higher moral plain and giving them something better than Sabbath desecration, bull fighting, adultery, drinking, gambling, the lottery, raffle, etc. By beginning with the children a sentiment is created against these vices.

*The Mexican Situation.* Limited space will allow me to make only a succinct statement of this badly misunderstood question. Mexico had the union of church and state for 336 years, during which time the Catholic church came into possession of nearly one half of the lands, buildings and mortgage bonds of the country. This was throttling the civil government and paralyzing all kinds of business. In 1857 Juarez issued the reform laws which effected the separation of church and state, confiscation of all church property, closing the monasteries and convents and abolishing all religious orders. Liberty of worship was decreed to all alike, but no church or religious denomination would be allowed to own real estate. Dur-



ing the following years these laws were not strictly enforced. In 1917, under the presidency of Carranza, the Juarez reform laws were revised and amplified, and it was officially announced that they must be obeyed.

On August 1, 1926, under the presidency of Sr. Calles all church property, both evangelical and Catholic, was taken over by the government, but I should not call that confiscation. Up to the time of Juarez all temples and other church buildings had been built with funds from the public treasury, and therefore belonged to the government. All erected after that, whether Catholic or evangelical, were built in open violation of law. Baptists, Protestants and Catholics all alike are allowed the use of the buildings, but they are the property of the government.

The new laws require that all priests and preachers must be native born Mexican citizens, and as such must register themselves and also their church edifices. All evangelical preachers both native and foreign say they will obey the laws of the country, the Roman Catholic Hierarchy say they will not. What the government is doing is not religious persecution, but simply enforcing their laws. Any club, lodge, state or nation takes to itself the right to enact such laws as will contribute to the highest interests of *all* the members of the corporate body, taking care that these laws do not infringe on the rights of outsiders. That is what the Mexican government is doing, and she offers to give a justifiable reason for every law she has enacted. American missionaries are not allowed to preach or administer the ordinances in Mexico, but there are many other services they can render and make themselves of inestimable value to the work.

*Happy Christian Fellowship.* In concluding this chapter I wish to record my good fortune on being associated with such men and women as our board has sent to Mexico. They were hand-picked and afterward justified the high credentials which they brought with them. Our good fellowship also with the missionaries of other denominations has been most happy. They likewise are a fine company, charming people. In fact, I believe in union; it would be better for us all to come together and form one great denomination. Then, too, the basis of union is so simple and easy: Let all do what Christ said and did, and in the *way* he said and did it. The principal thing which separates Paedobaptists from us is the Jordan and we stand ready to meet them half way at any time.

## CHAPTER XI

### LIFE SKETCHES OF OUR MISSIONARIES

For the information of those now living and the benefit of the future historian some record should be kept of the 87 missionaries who, during the last 47 years, have been sent by our foreign mission board to Mexico.



*Miss Addie Barton*, born in Burton Co., Tex., 1858, converted young under preaching of Maj. W. E. Penn, graduated at Salado College at 17, reached Mexico '84. Talented, cultured, and pious, she came to be an accomplished teacher and active soul-winner. She loved Mexico and the Mexican people better than she did her own life. In her final delirium she said, "Why don't you go to Mexico?" She died in Salado, Texas, October 26, 1921.



*James Horatio Benson*, born Wabash, Mo., '72, baptized Palo Pinto, Texas, '95, pastor in Waco three years. Baylor Univ. (A. B.) 1904, was married to Miss Daisy Belle Maurice July 28, 1904, taught in our English school in Chihuahua 1904-06, regularly appointed by our B'd., Dec. 1, '06. Labored in Durango, Leon and other places; wonderfully versatile, he is a wise counselor and master builder, proving invaluable in planning and building our Theolo-

gical Seminary at Saltillo. He is always in a good humor. Now connected with our Baptist Publishing House in El Paso, Texas.

*Mrs. Benson*, born Palo Pinto, Tex., Aug. 28, '76, educated in the home schools, several years literary and music teacher, an expert seamstress, converted '94, baptized Mar. 4, 1903, at Weatherford, Texas. Sharp-witted and clever in practical affairs, her husband often away, she learned secular business like a lawyer.



*C. D. Boone*, born Statesville, N. C., July 23, '81, educated at Wake Forest, appointed Dec. 15, 1921, not as a preacher but a practical printer. Was ordained in El Paso, Tex., while serving as printer and foreman of our Spanish Publishing House. He resigned June 10, '25.

*Mrs. Boone*, born Cherry Valley, Ark., Aug. 15, '80, educated Univ. Ark. Her health failing in El Paso, she and her husband went to California.

*Miss Beulah Bowden*, born Townsville, Vance Co., N. C., studied in Raleigh, Louisville and Chicago Univ., became liberally educated and was highly equipped for missionary work. Appointed June 4, '08, taught two years in Saltillo and two in Guaymas. Because of the revolution she came out in 1912, and has since taught successfully in Mars Hill, N. C.

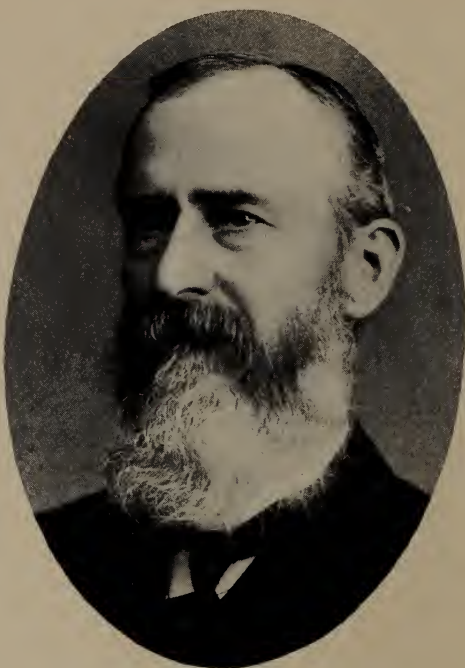
*Chester Wilder Branch*, born Plant City, Fla., May 12, '94, converted at 13, Columbia Col., Lake City, Fla., (A. B.), Louisville Sem. (Th. M.). On May 7, '22, was married to Miss Rebecca Rogers, ten days later appointed, reached Mexico Oct. 21, 1922. Teacher in our Seminary at Saltillo.



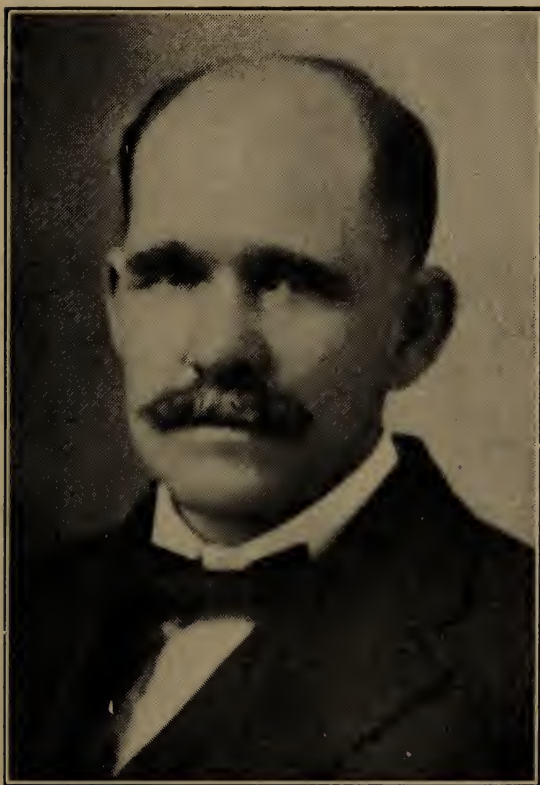
*Mrs. Branch*, born Mullins, S. C., May 7, 1900. Converted at 12, educated at Coker College and the Louis. Sem. Early in her Christian life she looked to the foreign field—as a medical missionary, but found it easy to go with brother Branch to Mexico. They are promising young missionaries and happy in their work.



*James Garvin Chastain.* His mother told him that he was born at 5 o'clock on Sunday morning, Dec. 18, 1853, in Itawamba Co., Miss. Converted Sept. 21, '73, baptized Dec. 21, '73, ordained June 17, '75. Miss. College (A. B., D. D.), Univ. Miss., Louisville Sem. (Th. M.), appointed June 4, '88, reached Mexico, Sept. 11, '88, was married in San Antonio, Tex., Nov. 20, '88, to Miss M. Lillian Wright. Driven from Mex. by the revolution he labored three years in Cuba and came to Tampa, Fla., July 11, 1920, taking charge of the Spanish work here.



*Mrs. Chastain*, born Nausemond Co., Va., Jan. 13, '60, converted at 12, full graduate Hollins Inst., June, 1880. Taught 2 years in Galveston, 2 in Va., and 4 in Murfreesboro, N. C., went to Mexico Sept. '88. did efficient work among the women and children and some of the boys and girls whom she trained are today among our best Christian workers. After leaving Mexico she taught Spanish in Blue Mountain, Hattiesburg and Tampa. She passed away in Tampa, Fla., Mar. 28, 1927.



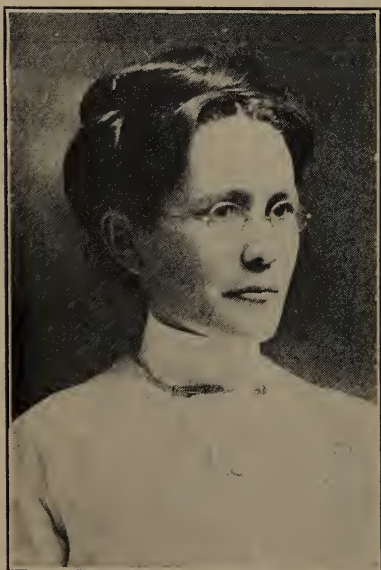
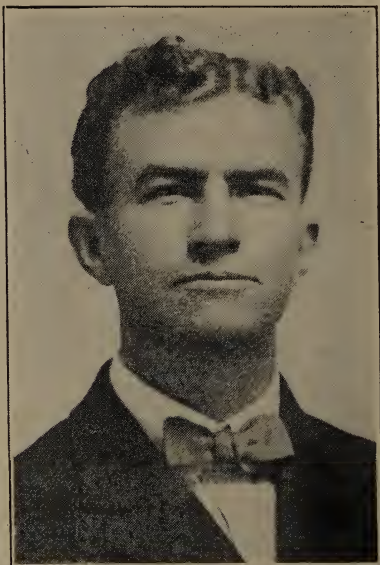
*John Self Cheavens*, born Calloway Co., Mo., Feb. 4, '68, converted May, '88, ordained Feb. 26, '93, Wm. Jewell Col. (A. B.), Louisville Sem. (Th. M.), 1897, was married to Miss Katherine Herndon, Parkville, Mo., Oct., '97, pastor Clinton, Mo., appointed Nov. 4, '98. Painstaking, accurate and thorough, he was one of the greatest scholars and greatest men our board ever sent out. He loved God, the souls of men and little children. He died at El Paso, Jan. 23, 1921.

*Mrs. Cheavens*, born Platte Co., Mo., Nov. 29, '70, baptized June, '93, by him who afterwards became her husband, Park College, Mo. (A. B.), an efficient worker and worthy companion of her distinguished husband. Eight lovely children brightened their home.



*Van Brunn Clark*, born Mar. 14, '77, near Temple, Tex., Baylor Univ., S. W. Sem. (Th. M.), post graduate work Louisville Sem., reached Mex., Sept., 1909, taught in Toluca schools. Left Mex., 1913 and went to Cuba. Was married in Havana, May 24, '14, to Miss Lillie Givin, a missionary of the Home Board. They left Cuba in 1922 and are doing Spanish work in New Mexico.

*Miss Sarah B. Cooke* came from Bowling Green, Ky., to Mexico in 1891 and took her place in the faculty of Madero Institute. She had passed through the best colleges in the land and was broadly educated. After her return to the U. S., because of her superior qualifications, her services were in demand. She has taught successively in Belmont College, Nashville, Shorter College, Rome, Ga., and the Central High School in Memphis.



*Miss Laura V. Cor*, born Hamahan, N. C., Nov. 29, '72, educated at Greensboro Normal, Meredith Col. (A. B.), Raleigh and Louisville Train. Sch., was Prin. of different High Schools. Reached Guaymas, Mex., Sept., 1910, and taught in Colegio Occidental.

*George H. Crutcher*, born near Lewisburg, Tenn., July 12, '70, converted Oct., '87, Union Univ. (B. S., D. D., LL. D.), Married to Miss Lamira Kimbrough, Dec. 28, '97, reached Torreon, Mex., '99, but they were doomed to disappointment, malignant sickness soon drove them back home. Dr. Crutcher has since



been a successful pastor, evangelist, State Mis. Secty. (La.), and Prof. in Bapt. Bible Inst., New Orleans.

*Mrs. Crutcher*, born Oct. 29, '76, near Cornersville, Tenn., converted at 14, educated Lexington Bapt. Col., and Union Univ. She is highly connected and talented and has helped to make her distinguished husband what he is.



*J. Edgar Davis*, born Lone Jack, Mo., March 22, '73, converted July 4, '86, licensed '90, ordained '93, married Miss Mary Gamble '94, Wm. J. Col. (A. B.) '99, reached Mex., Dec., '04, great preacher and writer, practical printer, founder and superintendent of our Spanish Publishing House in El Paso.

*Mrs. Davis*, born Tazewille, Va., Nov. 18, '73, converted at 14 and joined the Methodist church, educated at Centenary Col., Cleveland, Tenn. Taught school in Kan., 1892-94, baptized by her husband and like him is a skillful and untiring worker. She helped him found our Spanish Pub. House





*Monroe Elmon Dodd*, born Brazil, Gibson Co., Tenn., Sept. 8, '78, converted at 13, ordained 1902. In college distinguished himself as orator, debator and essayist, receiving several prizes and medals. Went through the Span.-Amer. war, was chaplain in World War. Union Univ. (A. B. and D. D.). Was married to Miss Emma Savage Oct. 10, '04, reached Mexico 1905. Is now pastor in Shreveport, La., and a leader in our denomination.

*Mrs. Dodd*, born May 1, '78, Jackson, Tenn., converted at 10. Union Univ. (A. B.), since a mere child had been impressed to go as a foreign missionary, faithful, constant and sympathetic in aiding her husband in his busy and brilliant career.

*Mrs. Janie Prichard Duggan*, born Wilmington, N. C., Sept. 30, '60, reared in Richmond in best educational and religious atmosphere, grad. Richmond Female Institute, was married 1887 to Prof. J. R. Duggan, (Ph. D.), a distinguished scholar and teacher. She was left a widow '88, went to Mex. '89, returned '92 broken in health, was afterwards missionary in Porto Rico 2 years and 4 in Calif. She has written 8 books and countless short stories.



*Lorenz Otho P. Engelmann*, born Alma, Mich., Oct. 5, '98, converted at 12, began to preach at 16, Wayland College, Baylor Univ. (A. B.), S. W. Sem. (Th. M.), went to Morelia, Mex., Sept., '24, without appointment. Miss Annie Long employed him to teach in her school. The board appointed him Apr. 1, '25, in El Paso, Aug. 16, 1926, he was married to Miss Maggie A. Whaley from Guaymas. They went immediately to Morelia where they spent some time teaching. Now living in Toluca and in charge of the South Mexican field.

*Mrs. Maggie A. Whaley Engelmann*, born July 26, 1900, near Cleveland, Tenn., converted at 9, early impressed to go as foreign missionary. Carson-Newman Col. (A. B.), Louisville Tr. Sch. 2 years, reached Guaymas, Mex., Oct., 1925, taught there one year, was married to Prof. Engelmann, Aug., '26, is living now in Toluca.



*Wm. M. Flourney*, born Eufaula, Ala., Nov. 28, 1847, baptized by T. M. Westrup in Laredo, Jan. 28, '81, and the same day was married to Miss Victoriana Muller. They went immediately to Progreso where she established a day school and he took up the field work left by the martyred Westrup. They resigned in '87 and returned to Laredo where she died in '90 and he June 12, '92.

*Mrs. Flourney*, intellectual, cultured and pious, her father a German and her mother an American. She left three daughters, all married and are active Christians. She was a sister of Rev. Ben Fred Muller of sacred memory.

*Marion Gassoway*, born Anderson Co., S. C., '63, Furman Univ. (A. M.), Louisville Sem. (Th. M.), finely equipped of head, heart and body. Went to Mex., July, '93, did excellent work in and around Zacatecas, began to preach in Spanish after 6 mo. study. Died of typhus fever (Mexican tifo), Dec. 12, '95.

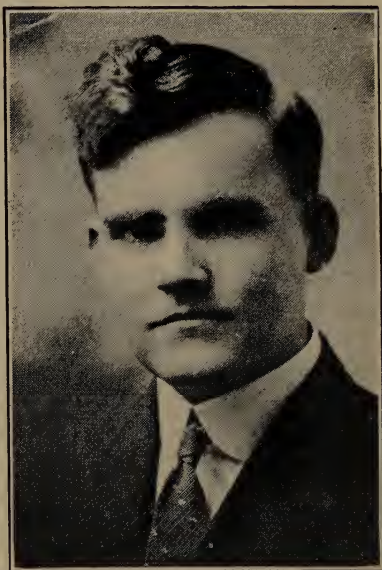
*Miss Rosa Golden* of Ala., reached Mexico, 1907, taught two years in Chihuahua, afterwards taught Spanish in Baylor Univ., also in Jacksonville, Col. In 1924 she was married to Mr. W. H. Embry of Boerne, Tex., where they now reside.

*Peter Hair Goldsmith*, born Greenville, S. C., Nov. 25, '65, Greenville Military Inst., Furman Univ., Louisville Sem. (Th. M.), was married June '89, to Miss Mamie Furman, daughter of Dr. Jas. C. Furman for whom Furman Univ. was named. Went to Mex., '91, returned '94. Prof. Columbia Univ., died, April 8, '26, New York City.

*Mrs. Goldsmith*, born Greenville, S. C., converted when a child, educated at Greenville Woman's Col. and Brook Hall, Media, Pa., a worthy companion of her husband.

*Mrs. Myra E. Graves*, Brenham, Tex., widow of the Rev. Dr. Henry L. Graves, late Pres. Baylor Univ., came to Saltillo, '85, matron and liberal patron of Madero Inst., a great, good and useful woman.

*Ernest Jackson Gregory*, born Oct. 26, '94, near Van Alstyne, Tex., converted at 12, Baylor Univ. (A. B.), Ft. Worth Sem. (Th. M.), married to Miss Ina Maude Johnson, Mineral Wells, June 18, '22, went to Mex., Oct., '23, school work, Guaymas and Culiacan.



*Mrs. Gregory*, born Jan. 18, '95, Palo Pinto, Tex., converted very young and early surrendered for the foreign field, Baylor Col. (A. M.), Ft. Worth Tr. Sch. Full of hope and joy she stands by her husband in the great work. We are proud of them.



*Miss Sarah A. Hale*, born Monroe Co., Tenn., Nov. 25, '56, converted at 13, educated Madisonville Academy, went to Mex. as a self-supporting missionary Nov., '88, ap. by board, '91, has labored in many capacities and for a greater number of years than any other missionary among us. She has given unstintedly her money,



labors and life, she organized and fostered the W. M. U. and her facile pen has been a constant inspiration and benediction to the work.

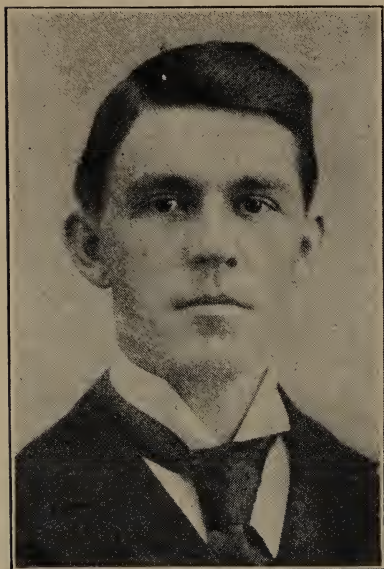
*Wm. Felix Hatchell*, born Livingston Parish, La., Jan. 29, '70, led to Christ '87, by Miss Mary Denny his teacher, ordained '97, Baylor Univ., Louisville Sem., married Miss Jessie Annis, Abilene, Tex., Mar. 14, 1900, reached Mex., 1901. Has had a long and useful career.



*Mrs. Hatchell*, born Apr. 4, '75, Madison Co., Ala., converted at 14, grad. Abilene High Sch. Has thrown her life into her husband's great work.

*Miss Ida B. Hayes*, born Long Lake, Minn., '56, highly connected and richly endowed, Stephens Col. and State Univ., Mo. (B. S. B., Ped. and A. M.), Lady Prin. Liberty Col., Mo., '91 and '02, Madero Inst., '93 to '98 and 1908 to '14, missionary Porto Rico '99 to 1907, Piedras Negras, Mex., '16 to '18. Died Nashville, Tenn., June 28, 1920. To go to Mex. she gave up in Mo. a high position with a salary more than double what she got in Mex. She was one of the greatest and most broadly cultivated women ever sent out by our board.





*Rufus Walker Hooker*, born June 10, '75, near Corinth, Mississippi, converted at 12, licensed at 18, ordained at 19, Union Univ. (A. B.), Chicago Univ. and Crozer Sem., reached Mex., May 5, '99, married to Miss Lilla Gertrude Nelson, Carrollton, Miss., May 31, 1900, grad. in Medicine, Memphis, Tenn., 1903, Medical missionary Leon and Guadalupe. Now in Memphis, Tenn.

*Mrs. Hooker*, born June 1, '79, Brownsville, Miss., converted at 12, Blue Mtn. Col. (B. S.), '99, developed into a valuable teacher and worker among women and children in Mexico.

*Miss Linnie Hopkins* born and reared in Gibson Co., Tenn., converted at 12, longed to be a foreign missionary. Went to Mex. as a self-supporting missionary 1907, appointed by board Aug. 20, '08, deeply pious, enthusiastic teacher and soul-winner. She came out with the rest of us because of the revolution. Union Univ. (A.B.).

*Miss Susanna E. Jones* from Ill., studied Chicago Tr. Sch., came to Mex., Nov. 1893, under Chicago Woman's board, ap. by Richmond Board 1906, clever leader of women and young people, taught our missionary girls training sch. in Toluca, was married to Rev. Moises Arevalo 1911. Resides at Morelia, Mex.

*George Holcombe Lacy*, born El Dorado, Ark., Oct. 13, '68, converted '88 and joined Presbyterian ch., received more light and joined the Baptists '95. Ark. Col. (A. B. and D. D.), Ouachita Col. (D. D.), Sem. Columbia, S. C. and Louisville, married to Miss Minnie L. Meek, Three Creeks, Ark., Oct. 5, '93, ordained Kyle, Tex., Aug., '95, preached Kennedy and Gonzalez, Tex., went to Mex., 1903. A great preacher, teacher and scholar, has written several books.



*Mrs. Lacy*, born Aug. 25, '77, near Caladonia, Ark., converted at 11 and early longed to be a missionary. Studied at Caladonia, Three Creeks and Seminaries. Always true and faithful she has helped her husband on to success. Mother of ten children, the first five all dying of Scarlet fever within a period of two weeks.

*David Hardeman LeSueur*, born May 1, '66, Milam Co., Tex., converted at 15, Southwestern Univ., Georgetown, Tex. (A. M.), Louisville Sem. (Th. B.), married to Miss Allie Elizabeth Roberts, May 18, 1902, reached Mex., Oct. 15, '03, Good preacher, scholar and teacher, head of Chihuahua school.

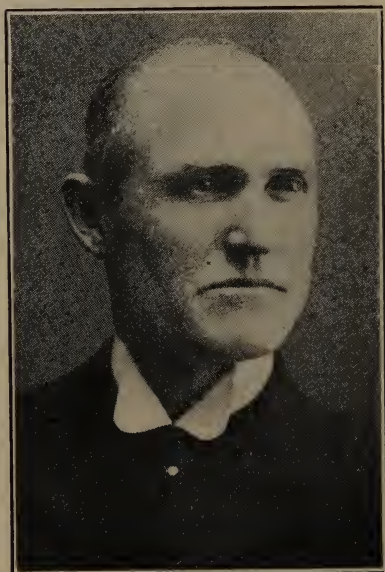


*Mrs. LeSueur*, born Dec. 6, '76, San Saba Co., Tex., converted at 15, her missionary impressions date from early girlhood, excelled as Sunday School teacher and in public Schools. She will go down in history as a great missionary school woman, one of our *very best*.



*Miss Annie M. Long*, born Bosque Co., Tex., converted at 13, whole life in school as student or teacher, Baylor Col., Baylor Univ. (A. B. and A. M.), went to Mex., 1907, self-supporting, appointed by board 1915, broadly educated enthusiastic missionary, soul-winner and teacher. She was at the head of our school in Morelia. Now a teacher in Buckner Orphans' Home.

*Robert Perry Mahon*, born Crockett Co., Tenn., Oct. 22, '65, converted at 17, ordained Sept. 23, '88, Union Univ. (A. M., D. D., LL. D.), married to Miss Kate Savage Oct. 1, '95, preached Humboldt 5 years, reached Mex., Oct., '98, founded Toluca schools, 1902, was an all-round missionary. Left Mex., 1914, pastor Lake Charles, La., Prof. in Baptist Bible Institute, New Orleans.







*Mrs. Mahon*, born Henderson, Tenn., Aug. 1. '73, converted at 12, Union Univ. (A. M.), talented, broadly educated, pious, active, efficient, sharing with her husband the trials and triumphs, crosses and crowns of a missionary life.



*Frank Marrs*, born Apr. 18, '69, near Florence, Williams Co., Tex., converted at 15, licensed '95, or-



dained '96, married to Miss Effie Kincaid May 20, '91, Southwestern Univ., Eastman's Bus. Col., Baylor Univ., Louisville Sem., reached Mex., Aug. 27, 1900, *great field man*, "our pathfinder," his present field extends from Calif. 1,000 miles down Pacific coast.

*Mrs. Marrs*, born McConnellsville, Ohio, baptized May, '86, Tritecnic Inst., Georgetown, Tex., active Sunday School teacher and worker among women and children, heart and soul with Frank in mission work.



*Miss Anna J. Mayberry* of Tenn., went with her sister, Mrs. W. D. Powell, to Mexico, '82, spoke Spanish like a native, greatly useful as teacher and otherwise, fell on sleep in Toluca Oct. 9, '92. We cannot understand it.

*Hugh Pendleton McCormick*, born Dover, Loudoun Co., Va., Aug. 23, '60, Richmond Col., Louisville Sem., Prof. Howard Col., Ala., preached New Castle, Ky., reached Mexico July 4, '86, married to Miss Anne Perry, Marion, Ala., Dec. 16, '86, they reached Mex., Jan. 12, '87, estab. self-supporting chs. in states of Zacatecas and Michoacan. Left Mex., '98, went to Porto Rico, '99, organized first evang. ch. and founded first evang. paper on Island, Superintendent Bapt. work in France and Spain, 1906-9, Sect. Congo Reform Asso., 1906-7, preached North Ave. ch., Baltimore, since 1912, Pres. Bal. Ministerial Union.

*Mrs. McCormick*, born Dec. 12, '62, Marion, Ala., grad. Marion Fem. Sem., cultured, talented, winsome, pious, a worthy companion and true help-mate of her versatile and distinguished husband.

*Miss Lillian McDavid*, born Greenville, S. C., Mar. 13, '70, Woman's Col., Due West, S. C. (B. S.), accomplished pianist, reached Mex., Sept., '91, Lady Prin. Madero Inst., withdrew '95, married to Rev. Herbert F. Richards July 3, 1901, in Porto Rico. Now resides in Baltimore.

*Hartwell Robert Moseley*, born June 20, '63, Laurens, S. C., converted Feb., '84, Furman Univ. (A. B. and D. D.), Louisville Sem. (Th. M.), went to Mex., Aug. 20, '88, married to Miss Etna Olliphant, Mobile, Ala., Dec. 5, '88, Pres. Madero Inst., founded Zaragoza Boy's Sch., also Corresp. Preachers' Sch., '89, left Mex., '94, pastor Florence, S. C., missionary E. Cuba '99-1918, Super. Bapt. Hosp., Selma, Ala., died Oct. 7, '26.

*Mrs. Moseley*, born Enterprise, Miss., May, '68, converted at 13, missionary impres. from childhood, educated Mobile and New Orleans, fine musician, strong character, excellent missionary, lives at Pine Apple, Ala.

*Francis Marion Myers*, born Harrison Co., Ky., Sept., '55, Bethel Col. and Louisville Sem. (Th. M.), ordained June 1, '84, married Sept. 2, '84, to Miss Mary Sue Thomson, Mt. Sterling, Ky., reached Mex., Nov. 1, '84, returned, '85, successful ministerial career in Ohio. Pastor at Winchester, Ohio.

*Mrs. Myers*, born Montgomery Co., Ky., Apr. 14, '57, educated Mt. Sterling, converted at 13, pious and enthusiastic worker, health declined, died in Ky., Nov. 7, '85.



*Charles L. Neal*, born Sept. 1, '75, Henry Co., Tenn., Southern Normal Univ., Union Univ., served Span-Am. war, ordained, '99, preached Paris, McKenzie, Jackson, Tenn., DeFuniak Spgs., Fla., married to Miss Hallie Garrett, M. D., Corinth, Miss., Sept. 7, '07, reached Mex., Dec., '07, author of several books, great missionary.

*Mrs. Dr. Neal*, born Pocahontas, Tenn., Iuka Normal, Union Univ. (A. B.), Ill. Med. Col., Chicago (M. D.), glorious career as doctor in Mex., she and husband remained through horrible revolution, were persecuted, fined, jailed, but none of those things moved them. All they saw and suffered can never be written, and they are there yet.

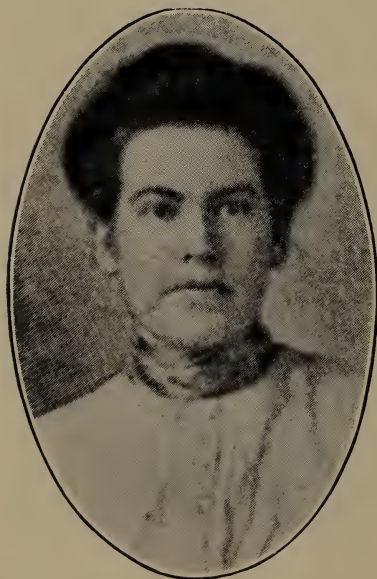


*J. W. Newbrough*, born near Ft. Worth, Tex., May 19, '59, converted Aug., '76, Baylor Univ. (A. B. and D. D.), ordained, '83, married to Miss Emma Roberson, '86, preached Cleburne and Alamogordo, Pres. New Mex. Bap. Col., 1900 - 1902, reached Mex., June, '02, founded schools in Chihuahua, plant-



ed extensive work in that state. Left Mex., 1917, missionary to Mexicans 9 years, Rio Grande Valley, made Superintendent of work among foreigners New Orleans, '26, great leader, organizer and builder.

*Mrs. Emma Roberson Newbrough*, born Pontotoc Co., Miss., '65, converted at 17, highly intellectual, energetic, serene, gentle. Mother of five children, died Chihuahua, June 10, '04.



*Mrs. Eloise Shimmins Newbrough*, born Elmwood, Kan., '80, converted at 14 in Galveston, Baylor Univ. (A. B.), charter member Univ. Foreign Miss. Band. Spent whole night on knees in prayer for divine guidance, led to Mex., 1903, taught at Chih. and Saltillo, married to J. W. Newbrough, Jan. 11, '05. Scholarly, devout, efficient.



*Asa Newton Porter*, born near Spring Hill, Hickman Co., Ky., Aug. 15, '74, converted Sept., '87, licen. '97, ordained '98, Clinton Col., Ky., and Baylor Univ., Dec. 28, '05, married to Miss Laura Boyd, preached San Antonio, Tex., and Mex. City, ap. by B'd., Sept. 8, '08. Leaving Mex., 1914, labored among Mexicans in New Mex. and Tex.

*Mrs. Porter*, born Gatesville, Tex., Feb. 15, '84, conv. at 12, under preaching of Geo. Truett, educated at Gatesville and Baylor Univ. Her smiling face and happy spirit have carried joy to many a sad heart, good pastor's wife.

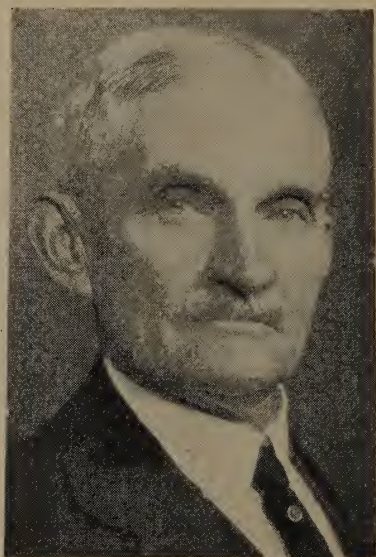


*Wm. David Powell*, born July 1, '54, Madison Co., Miss, conv. '71, ordained '74, Union Univ. (A. B., A. M., D. D.), married to Miss Mary Florence Mayberry '76, five years S. S. field-worker in Tex., reached Saltillo, Oct., '82, successful pioneer missionary, influential with high government officials including Pres. P. Diaz. Left Mex., '98, State Mis. Sect., Ky., 10 years, special field Sect. For. Mis. B'd. He is one of 7,000 ministers whose names appear in "Who's Who in America?" Powell is a "live wire."

*Mrs. Powell*, born near Columbus, Miss., Mar. 5, '59, mother of ten children, five of each sex, three daughters married preachers, one in China. Faithful wife and mother, staid by the stuff and reared the children while her husband was away on the King's business.



*Augustus Bartow Rudd*, born at Lone Oak, Chesterfield Co., Va., Feb. 24, '61, deep religious convictions at 8, converted at 12, soon felt impressed to preach, preaching regularly in '80, Richmond Col. (A. M. and D. D.), Louisville Sem. (Th. M.), preached Newport News, reached Mex., Sept., '88, married to Miss May Bagby, Frankfort, Ky., June 11, '89, field-worker, Pres. Madero Inst., left Mex., '98, Supt. Bapt. work in Porto Rico, 1899-1914, preached Barton Heights ch., Richmond, Va., three years, president of our Theol. Sem. at Saltillo, Mex., 1917-1920, Supt. Northern Bap. Mission work in Mex., 1920-1926. Now professor of Theology in Univ. of Richmond.



*Mrs. Rudd*, born Ky., Nov. 11, '67, converted at 9, grad. Hollins Inst., '86. The success of Dr. Rudd all along was due in no small measure to his cultured, consecrated wife, who often accompanied him on his trips and taught the women and children while he talked to the men.

*Miss Francis Emily Russell*, born June 27, '55, near Hampton, Va., converted, '73, reached Saltillo, Aug. 20, '88, returned to Va., Feb., '89, failing health, had a keen, incisive intellect, was "a veritable child of genius," her facile pen adorned many a page, died March 2, 1900, in Hampton, Va.

*Florence Newton Sanders*, born July 31, '73, near Hartwell, Hart Co., Ga., converted at 14, State Normal Athens, Ga., Univ. Nash-

ville, Peabody (B. S.), went to Mex. as teacher, 1906, married to Miss Adria London, Nov. 3, '07, taught at Toluca and Guadalajara, withdrew, 1911.

*Mrs. Sanders*, born June 12, '80, near Cleveland, Tenn., had pious parents, developed lovely Christian character. Centenary Fem. Col., Cleveland, Univ. Nashville (L. I. and A. B.), Superior capacity, deep consecration, sweet Christian spirit, early missionary impressions. Spent an entire night in prayer while trying to decide for the foreign field. Went to Mex., '07.

*Miss Alta Smelser*, born March 4, '65, Cedar Falls, Iowa, conv. at 13, educated in Kansas, reached Saltillo, '90, worked under the board two years, 6 more at Guadalajara without salary, 9 months in Cuba, read a devotional tract written by Mr. Vernon Wetmore of N. J., a correspondence ensued, they became engaged and were married at sight under a large shade tree at her home in Eureka Springs, Ark., 1904. They are devoutly pious and happy. reside at Springfield, Mo.

*Isaac Newton Steelman*, grad. Colgate Univ., preached Pulaski, N. Y., reached Orizaba May, '92, learned Spanish, gathered converts and organized a church, resigned after four years.

*Mrs. Steelman*, talented and cultured, an accomplished musician which greatly enhanced her usefulness as a missionary.

*Daniel Francis Sutherland*, born Sept. 17, '60, Pulaski Co., Tex., Columbia Col., Ky. (A. B.), married to Miss Louise Eades, Ky., June 14, '81, studied law, admitted to bar McKinney, Tex., '87, elected to legislature, Tex., '88, ordained June, '99, preached at Quitman, Tex., '99, reached Saltillo, Aug. 2, 1900.

*Mrs. Sutherland*, born Caintown, Ky., Oct. 29, '62, studied Bethany High School, Ky., converted at 14, devoted to the church and its work.

*Miss Mary Caldwell Tupper*, born Washington, Ga. When her father was chosen Sect. For. Mis. B'd., '72, Mamie was yet a little girl, converted young, reared in an intellectual and religious atmosphere seldom equaled, graduated Richmond Fem. Col., highest honors. When she appeared before Board, Oct. 16, '84, every eye was suffused with tears and tremulous lips led in heartfelt prayers and thanksgiving. She reached Saltillo, Dec. 13, '84, as teacher in Madero Inst. During the passing years this talented, cultured, scintillating missionary has rendered valuable service to the Master in many ways and places.

*Asa Carroll Watkins*, born Mar. 29, '57, Calhoun Co., Ala. Conv. at 13, ordained May 2, '86, Miss. Col. (A. B., A. M., D. D.), Louisville Sem., married to Miss Ava Burton, Mitchell, Ind., June 20, '88, preached Mitchell, Ind., and Canton, Miss., reached Mex., Jan. 5, '89. Nineteen years in Mex., did great work along evangelical and educational lines. Assistant Prof., Miss. Col. Now resides at Clinton, Miss.



*Mrs. Ava Burton Watkins*, born July 27, '67, Huron, Ind., converted at 11, leader in prayer meetings, Sunday School and B. Y. P. U. Graduate So. Ind. Norm. Col. (B. S.), Greek and music specialties. A very superior woman, died near Clinton, Miss., Aug. 4, '04.

*Mrs. Rosa Angell Schantz Watkins*, born Sept. 6, '76, Brownville, Neb., at 17, after studying the Bible several months, was converted, renounced Catholicism and joined the Baptists. Liberty Col., graduated at State Normal, Kirksville, Mo., 1900, taught Latin and German, Hot Springs, Ark., reached Mex., 1903, married to Dr. A. C. Watkins, Sept. 28, 1905. It is truly said: "Her gentle nature and many glowing qualities are shown everywhere."

*John O. Westrup*, born London, Eng., May 3, 1847. He bears the distinction of having been the first missionary ever employed by our Board in Mex. Employed in 1880, assassinated, Dec. 21, '80, near Progreso, Coah.

*Thomas M. Westrup*, born London, Eng., Apr. 10, '37, appointed missionary successor of his brother John, '81, reached Mex. at the age of 14, became a master of Spanish and famous Spanish hymn writer, a great and good man, died in Monterrey, Nov. 15, 1909.

*David Alexander Wilson*, born Aug. 9, '58, Washington Parish, La., converted at 14, licensed 19, ordained 20, Sept. 15, '78. Baylor



Univ., Louisville Sem., married to Miss Lizzie Gooch, Jan. 17, '84, preached Cisco, reached Mex., Mar., '86, founded our work in Guadalajara and State of Jalisco. Resigned '97, sent to Cuba by N. Y. Board, June, 1901, and to Nicaragua, 1906, died in Managua, Nic., Feb. 24, 1923. A finished Span. scholar and great missionary.

*Mrs. Wilson*, born in Miss., reared and educated in Tex., pious, popular, patient, perseverant in the Lord's work, a worthy companion to her eminent husband, to whose signal success she made generous contribution, died El Paso, Tex., Jan. 2, '25. Her smile and tender accent won to Christ the heart of many a Mexican.

*Miss Mattie Withers* of Tenn., came to teach in Madero Inst. in 1887, withdrew in 1888.





## CHRONOLOGICAL AND LOCATION TABLE

In the following table the two stars serve to indicate that the missionary is still in the employ of the board.

No.	Name	State	App'd.	Field	Retired	Died
1.	Addie Barton	Texas	1884	Saltillo	1912	1921
2.	J. H. Benson	Texas	1906	Durango	**	
3.	Mrs. Benson	Texas	1906	Durango	**	
4.	C. D. Boone	Texas	1921	El Paso	1925	
5.	Mrs. Boone	Texas	1921	El Paso	1925	
6.	Beulah B. Bowden	S. C.	1908	Saltillo	1912	
7.	C. W. Branch	Fla.	1922	Saltillo	**	
8.	Mrs. Branch	S. C.	1922	Saltillo	**	
9.	Lucy C. Cabaniss	Va.	1888	Saltillo	1895	1915
10.	J. G. Chastain	Miss.	1888	Guadalajara	1920	
11.	Mrs. Chastain	Va.	1888	Guadalajara	1920	1927
12.	J. S. Cheavens	Mo.	1898	Torreón		1921
13.	Mrs. Cheavens	Mo.	1898	Torreón	**	
14.	V. B. Clark	Texas	1909	Toluca	1913	
15.	Sarah B. Cooke	Ky.	1891	Saltillo	1892	
16.	Laura V. Cox	N. C.	1910	Guaymas	**	
17.	Geo. H. Crutcher	Tenn.	1899	Torreón	1900	
18.	Mrs. Crutcher	Tenn.	1899	Torreón	1900	
19.	J. E. Davis	Mo.	1904	Leon	**	
20.	Mrs. Davis	Va.	1904	Leon	**	
21.	M. E. Dodd	Tenn.	1905	Toluca	1905	
22.	Mrs. Dodd	Tenn.	1905	Toluca	1905	
23.	Janie P. Duggan	N. C.	1889	Guadalajara	1892	
24.	L. O. Engelmann	Mich.	1925	Morelia	**	
25.	Mrs. Englemann	Tenn.	1925	Morelia	**	
26.	W. M. Flournoy	Texas	1881	Progreso	1887	1892
27.	Mrs. Flournoy	Texas	1881	Progreso	1887	1890
28.	Marion Gassoway	S. C.	1893	Zacatecas		1895
29.	Rosa Golden	Ala.	1907	Chihuahua	1909	
30.	P. H. Goldsmith	S. C.	1891	Guadalajara	1894	1926
31.	Mrs. Goldsmith	S. C.	1891	Guadalajara	1894	
32.	Mrs. M. E. Graves	Texas	1885	Saltillo	1886	
33.	E. J. Gregory	Texas	1923	Culiacan	**	
34.	Mrs. Gregory	Texas	1923	Culiacan	**	
35.	Sarah Hale	Tenn.	1891	Parras	1901	
36.	W. F. Hatchell	Texas	1901	Morelia	**	
37.	Mrs. Hatchell	Texas	1901	Morelia	**	
38.	Ida B. Hayes	Mo.	1893	Saltillo	1898	1920
39.	R. W. Hooker	Miss.	1899	Leon	1914	
40.	Mrs. R. W. Hooker	Miss.	1900	Leon	1914	
41.	Linnie Hopkins	Tenn.	1907	Guadalajara	1911	
42.	Susan E. Jones	Ill.	1906	Toluca	1911	

No.	Name	State	App'd.	Field	Retired	Died
43.	Geo. H. Lacy	Ark.	1903	Saltillo	**	
44.	Mrs. Lacy	Ark.	1903	Saltillo	**	
45.	D. H. LeSueur	Texas	1903	Chihuahua	**	
46.	Mrs. LeSueur	Texas	1903	Chihuahua	**	
47.	Annie Long	Texas	1915	Morelia	1927	
48.	R. P. Mahon	Tenn.	1898	Toluca	1914	
49.	Mrs. Mahon	Tenn.	1898	Toluca	1914	
50.	Frank Marrs	Texas	1900	Guaymas	**	
51.	Mrs. Marrs	Texas	1900	Guaymas	**	
52.	Anna J. Mayberry	Tenn.	1882	Saltillo		1892
53.	H. P. McCormick	Va.	1886	Zacatecas	1898	
54.	Mrs. McCormick	Ala.	1887	Zacatecas	1898	
55.	Lillian McDavid	S. C.	1891	Saltillo	1895	
56.	H. R. Mosely	S. C.	1888	Saltillo	1894	1926
57.	Mrs. Mosely	Ala.	1888	Saltillo	1894	
58.	F. M. Myers	Ky.	1884	Gen. Cepeda	1885	
59.	Mrs. Myers	Ky.	1884	Gen. Cepeda	1885	1885
60.	Chas L. Neal	Tenn.	1907	Toluca	**	
61.	Mrs. Dr. Neal	Miss.	1907	Toluca	**	
62.	J. W. Newbrough	Texas	1902	Chihuahua	1917	
63.	(1) Mrs. Newbrough	Texas	1902	Chihuahua		1904
64.	(2) Mrs. Newbrough	Texas	1905	Chihuahua	1917	
65.	A. N. Porter	Texas	1909	Toluca	1914	
66.	Mrs. Porter	Texas	1909	Toluca	1914	
67.	W. D. Powell	Texas	1882	Saltillo	1898	
68.	Mrs. Powell	Texas	1882	Saltillo	1898	
69.	A. B. Rudd	Va.	1888	Parras	1898	
70.	Mrs. Rudd	Ky.	1889	Parras	1898	
71.	Frances Russell	Va.	1888	Guadalajara	1889	1900
72.	F. N. Sanders	Tenn.	1906	Toluca	1911	
73.	Mrs. Sanders	Tenn.	1907	Toluca	1911	
74.	Alta Smelser	Ark.	1890	Saltillo	1892	
75.	I. N. Steelman	N. Y.	1892	Orizaba	1896	
76.	Mrs. Steelman	N. Y.	1892	Orizaba	1896	
77.	D. F. Sutherland	Texas	1900	Saltillo	1900	
78.	Mrs. Sutherland	Texas	1900	Saltillo	1900	
79.	Mary C. Tupper	Va.	1884	Saltillo	1886	
80.	A. C. Watkins	Miss.	1889	Muzquez	1908	
81.	Mrs. Ava Watkins	Ind.	1889	Muzquez		1904
82.	Mrs. Rosa Watkins	Neb.	1903	Torreon	1908	
83.	John O. Westrup	London	1880	Muzquez		1881
84.	Thos. M. Westrup	London	1881	Monterrey	1882	1909
85.	D. A. Wilson	Texas	1886	Guadalajara	1897	1923
86.	Mrs. Wilson	Texas	1886	Guadalajara	1897	1925
87.	Miss Mattie Withers	Tenn.	1887	Saltillo	1888	

STATISTICAL TABLE, BAPTIST WORK AMONG MEXICANS

	No. Churches	Churches Self-supporting.	Stations	Baptisms	No. Members	Theol. Seminaries	Students in Same	Sunday Schools	Students in Same	Students in Same	Women's Societies	No. Members	Young People's Societies	No. Members	Contributions of natives	Ordained Natives	Unordained Workers	Church houses owned by B'd or natives	Parsonages owned by B'd. or natives	Bibles and portions distributed	No. pages tracts distributed
In Mexico	26	4 49 166 1935	1 30	48 2443 10 185 29	912 30849 19 12 16	5	5	3119	108619												
In U. S.	26	3 41 496 1532	1 21	36 2168 21 347 43	671 20260 16 10 16	5	5	3119	108619												
Northern Baptists employed 67 missionaries to the Mexicans in Calif., Ariz., Colo., Kan., Neb., Ill., Ind., & Mich.																					
In Mexico	61	4 65 599 3958	1 30	61 2476 21 388 33	973 21346 33 22 36	10	10	2591	170000												
In U. S.	65	00 68 829 5000	1 13	104 2500 25 570 75 1000	1700 23 00 34	7	7	2591	170000												

THE ABOVE FIGURES, TAKEN FROM REPORTS OF MISSION BOARDS, MAY, 1927.  
Southern Baptists labor among Mexicans in New Mexico, Texas, La., and Oklahoma.

---

---

# INDEX

---

---



- Cabaniss, Miss Lucy, 130.  
 Cabrera, Rev. A. U., 95.  
 Caciques, disaffected, 21.  
 Canal with locks, 41.  
 Canary Islands, 13, 16.  
 Canonization of saints  
     introduced, 93.  
 Cape Verde, 13.  
 Carr, Dr. A. N., 139.  
 Cardenas, Prof. José María, 128.  
 Cardwell, Miss Isabel, 126.  
 Carranza, President, 119.  
 Castilian Language, 61.  
 Cavaliers of high rank, 17.  
 Cavazos, Andrés, 111.  
 Cempoalla, Capital city, 21.  
 Celibacy, introduced, 93.  
 Census of Mexico, (1808), 69.  
 Chachalaco, 57.  
 Chalice withheld from the  
     laity, 93.  
 Charles V., 61.  
 Chastain, J. G., 160.  
 Chastain, Mrs., 160.  
 Cheavens, John S., 160.  
 Cheavens, Mrs., 160.  
 Chinese words, 54.  
 "Christian Union," 101.  
 Church, Meaning of, 85  
 Church, The first organized in  
     Mexico, 100.  
 Church in Mexico City dedicated  
     (1887), 108.  
 Clark, V. B., 137, 162.  
 Class Legislation, 72.  
 Clergy adopt vestments of pagan  
     priests, 93.  
 Clavagero, Abbé, historian, 70.  
 College, Female, in Puebla, 123.  
 Colonial Policy, Spanish, 60.  
 Colón, Pedro Nuño, 65.  
 Colonization and peonage, 63.  
 Columbus, Christopher, and his dis-  
     coveries, 13.  
 Columbus, Death of, 14.  
 Columbus, Diego, 15.  
 Confederates of Cortez, 45.  
 Conference at San Antonio,  
     (1914), 149.  
 Conquest, New plans for, 40.  
 Conquest completed, 40.  
 Conquest, Lessons from, 50.  
 Conquest, glory and riches, 22.  
 Conquest, the right of, 44.  
 Conquest, cost of, 45.  
 Contagious diseases, 138.  
 Contending factions, 22.  
 Convention, National Baptist, 110.  
 Conwell, Dr. Charles E., 114.  
 Cooke, Miss Sarah B., 162.  
 Cordova, Captain, 16.  
 Cortez: the youth, 15; fleet of, 17;  
     invaded Mexico, 25; "the fair  
     god," 26; Cortez wept, 36; hero-  
     ism of, 38; very ill, 39; character  
     and attainments, 47; compared  
     with Columbus, 49; domestic life  
     of, 50; second marriage, 50; "Mar-  
     quis of the Valley of Oaxaca," 50;  
     as civil governor, 62; six State pa-  
     pers, 70; death of, 50.  
 Cox, Miss Laura V., 137, 162.  
 Coyoacan, the new Capital, 62.  
 Crater of volcano, 41.  
 Credibility of early Mexican his-  
     tory, 70.  
 Cuauhtemoc, or Guatemozin, cap-  
     tured, 43.  
 Davis, Ex-President Jefferson, 77.  
 Davis, J. E., 137, 163.  
 Davis, Mrs., 137, 163.  
 Dead, Our sacred, 139.  
 Death everywhere, 42.  
 De Ross, A. B., 119.  
 Deserted by deities, 43.  
 Destruction, Four engines of, 42.  
 Detweiler, Rev. C. S., 8, 98.  
 Diaz, Captain Bernal, 20, 46,  
     70.  
 Discovery of America, 14.  
 Dismal night, Tree of, 36.  
 Divine Providence, 147.

- Doctrines of the New Testament, 96.
- Dodd, M. E., 137, 164.
- Dodd, Mrs., 137, 164.
- Drake, Sir Francis, 66.
- Duggan, Mrs. Janie P., 130, 164.
- Early beginnings, 125.
- Early struggles, 101, 103.
- Eighteen Hundred and Eight, 73.
- Empress Carlota, 81.
- Engelmann, L. O., 164.
- Engelmann, Mrs., 165.
- Ennis, Rev. T. E., 68.
- Envoys, 127, 128.
- Epidemics, 69.
- Episcopacy, Rise of, 93.
- Escobedo, Gen. Mariano, 83.
- Evangelism, 152.
- Excitement among the Indians, 62.
- "Exodus, The," 136.
- Exodus to America, 61.
- Expansion, 137, 141.
- Fabulous revenue from Mexico to Spain, 67.
- Faith, 86.
- Famine, Extremities of, 42.
- Ferdinand and Isabella, 61.
- First Church dedicated, (1885), 104.
- First missionary (1870) in Mexico, 102.
- First missionary (1883) from U. S., 105.
- Flournoy, W. M., 128, 165.
- Flournoy, Mrs., 165.
- Flume, 144.
- "Fullness of Time," 125.
- "Gachupines," 72.
- Game, 144.
- Gassoway, Marion, 132, 134, 165.
- Genoa, 13.
- Godfathers and godmothers, 91.
- Golden, Miss Rosa, 137, 165.
- Goldsmith, P. H., 131, 165.
- Goldsmith, Mrs., 131, 166.
- Graves, Mrs. Myra E., 129, 166.
- Great Man, A, 77.
- Greatest battle, 147.
- Green, Wm. T., 105.
- Grijalva, 17.
- Haiti, 14.
- Hale, Miss Sarah, 130, 153.
- Hands cut off, 27.
- Happy Christian fellowship, 156.
- Hatchell, W. F., 137, 167.
- Hatchell, Mrs., 137, 167.
- Havana, 14.
- Hayes, Miss Ida, 132, 138, 167.
- Hickey, James, 99, 125.
- Hidalgo, Juarez and Diaz compared, 83.
- Hidalgo the Priest, 72, 74.
- Hieroglyphic inscriptions, 54.
- High moral standards, 155.
- Hindenburg Line, 52.
- "Holy Alliance," 77.
- "Holy Water," 93.
- Home Mission Society, 98.
- Honduras, 14.
- Hooker, Dr. R. W., 136, 168.
- Hooker, Mrs., 168.
- Hopkins, Miss Linnie, 137, 168.
- Hospital in Puebla, 119.
- Humboldt, a German Baron, 71.
- Immaculate conception declared, 94.
- Important events, 66.
- Incense, Use of in temples, 93.
- Infallibility of the pope a dogma, 94.
- India, 14.
- Indian corn, 58.
- Indians, missionaries to, 152.
- Indians, Tarrascan, 144.
- Indulgencies, 89, 93.
- Industrial schools, 138.

- Infant salvation, 86.  
 Innovations of Catholicism, 84, 92.  
 Inquisition, 89, 93, 94, 95.  
 Interpreters, 19.  
 Intervention, French, 99.  
 Intolerance, Roman Catholic, 76.  
 Introduction, 9.  
 Invasion of Mexico, 25.  
 Irrigation, 58.  
 Iturbide, 75, 76.  
  
 Jenner, Dr. Edward, 34, 69.  
 Jesuits, 88, 94.  
 Jesuits abolished by the pope, 94.  
 Jesuits re-established, 94.  
 Jews and Mohammedans banished, 61.  
 Jones, Miss S. E., 115, 137, 168.  
 Joseph, 19.  
 Joys of the Missionary, 143.  
 Juarez, Miss Catalina, 16, 50.  
 Juarez, Pres. Benito, 77, 78.  
  
 Kimball, J. F., 110.  
  
 Lacy, George H., 136, 169.  
 Lacy, Mrs., 136, 169.  
 Le Sueur, D. H., 137, 169.  
 Le Sueur, Mrs., 137, 170.  
 Le Sueur, Anita, 146.  
 Lincoln, Pres. Abraham, 77.  
 Lisbon, City of, 13.  
 Long, Miss Annie M., 170.  
 Lopez, Martin, Ship-builder, 40.  
 Lord's Supper, 86.  
 Luther, Martin, 15.  
  
 Madero Institute, 129.  
 Maguey, 58.  
 Mahon, R. P., 137, 170.  
 Mahon, Mrs., 171.  
 Making powder, 41.  
 Malinche, 19.  
 March for Mexico City, 27.  
  
 Marina, the interpreter, 19, 22, 49.  
 Market, exchange and currency, 59.  
 Marrs, Frank, 137, 171.  
 Marrs, Mrs., 137, 171.  
 Mass in Latin, 93.  
 Massacre of Aztecs, 34.  
 Massacre of Cholulans, 28.  
 Massacre of Spaniards, 39.  
 Matamoros, 100.  
 Maximilian, 79, 82, 99.  
 Mayan stock, 54.  
 Mayberry, Miss Anna J., 128, 131, 172.  
 McCormick, H. P., 129, 172.  
 McCormick, Mrs., 129, 172.  
 McDavid, Miss Lillian, 131, 172.  
 Medical work, 149.  
 "Melting-pot," 149.  
 Mendoza, first viceroy, 64.  
 Mestizos, 72.  
 Mexican nation, original elements, 53.  
 Mexican nations, several, 54.  
 "Mexican situation," 155.  
 Mexico City founded, 29.  
 Migration, route of, 54.  
 Military code, 41.  
 Mistakes of Cortez, 48.  
 Monastery, the first, 93.  
 Monastic orders, 87.  
 Money, 67.  
 Mongolian characteristics, 54.  
 "Monroe Doctrine," 76.  
 Montemayor, Prof. Cosme G., 8.  
 Montezuma, 17.  
 Montezuma the Second, and Cortez, meet, 30.  
 Montezuma fettered, 31.  
 Montezuma abdicates, 32.  
 Montezuma, Death of, 34.  
 "Montilla," Capt. Sandoval's mare, 45.  
 Morelos, José María, Priest, 75.  
 Morelos, General, executed by Inquisition, 94.  
 Morning worship, 18.

- Moro Castle, 19.  
 Moseley, H. R., 130, 172.  
 Moseley, Mrs., 172.  
 Morton, H. Q., 114.  
 Mulberry trees, 72.  
 Mutiny, 21.  
 Myers, F. M., 129, 172.  
 Myers, Mrs., 129, 172.  
  
 Napoleon III, declares war, 79.  
 Narrow escape of E. R. Brown, 114.  
 Narvaez captured, 33.  
 Navidad, 14.  
 Neal, C. L., 153, 173.  
 Neal, Mrs. Dr., 137, 173.  
 New Mexico, 99.  
 New Navy, 40.  
 New plans for conquest, 40.  
 New recruits, 130, 137.  
 New Seminary, 149.  
 "New Spain," 16.  
 New Testament doctrines, 96.  
 Newbrough, J. W., 137, 174.  
 Newbrough, Mrs. Emma R., 137.  
 Newbrough, Mrs. Elois S., 174.  
 "Noche Triste," Tree of, 37.  
 Northern Baptist Mission, 98.  
  
 O'Donoju, last viceroy, 66.  
 Olid, Capt., 46.  
 Olmedo, Bartolome, Priest, 18, 46.  
 Oncken, 102.  
 Otomi dialect, 54.  
 Oracles were dumb, 43.  
 Ordinances, the two, 85.  
  
 Pacheco, the greatest viceroy, 65.  
 Panama, 18.  
 Periodicals, 139.  
 Philip II, 61.  
 Pirates, 66.  
 Pearson, P. H., 138.  
 "Plan of Iguala," 76.  
 Pope, Rev. Dr. O. C., 104.  
 Pope Pius IX, 80.  
 Pope's temporal sovereignty, beginning of, 93.  
 Popocatepetl, volcano, 41.  
 Porter, A. N., 137, 175.  
 Porter, Mrs., 137, 175.  
 Powell, W. D., 104, 175.  
 Powell, Mrs. 104, 175.  
 Prayers answered, 138.  
 Prescott, William H., 71.  
 Principles rather than persons, 84.  
 Printing-press, Baptist, 102.  
 Prohibition, 155.  
 Proxy religion, 91.  
 Publishing House, 153.  
 Purgatory and limbo, 88, 93.  
 Pyramids, 57.  
 Pyramid of Cholula, 28.  
 Pyramids of Teotihuacan, 39.  
  
 Querétaro, 82.  
  
 Ranch work, 141.  
 Re-building the city, 63.  
 Records and rituals, 54.  
 "Reform Laws," 79.  
 Refugees, American, 146.  
 Refugees, Spanish, reach Tlascala, 38.  
 Repentance, 86.  
 Republic of Mexico, 72, 74.  
 Responsibility to God, 96.  
 Retreat of the Spaniards, 36.  
 Revival, A great, 119.  
 Rockefeller, John D., 107, 115.  
 Rodriguez, Pablo, 105, 128.  
 Roman Catholicism, 84.  
 Roman conquest and power, 60.  
 Rosary, 87.  
 Rosaries adopted from pagans, 93.  
 Royalty and Episcopacy, 59, 72, 91, 92.  
 Rudd, Dr. A. B., 121, 130, 176.  
 Rudd, Mrs., 130, 176.  
 Ruined cities, 54.  
 Ruins, pre-Aztec, 57.  
 Russell, Miss Frances, 130.



- Sacraments, The Seven, 89, 93.  
 Saint Anthony, (San Antonio), 88.  
 Salamanca, 15.  
 Salvation, plan of, 91.  
 Sanders, F. N., 137, 176.  
 Sanders, Mrs., 177.  
 Sandoval, Captain, 45.  
 San Salvador, Island of, 13.  
 Santa Anna, 77.  
 Santo Domingo, 14.  
 Saw Mill Camp, 143.  
 Scenery, soil and products, 57.  
 Schantz, Miss Rosa, 137.  
 Schools, 152.  
 Separation of Church and State, 79.  
 Seville, 14.  
 Siege begins, 42.  
 Siege for three months, 43.  
 Siege similar to that of Jerusalem, 43.  
 Six weeks and 600 miles in the saddle, 142.  
 Sloan, A. St. C., 114.  
 Sloan, W. H., 106.  
 Smallpox, 34, 69, 138.  
 Smelzer, Miss Alta, 130, 177.  
 Sorrow upon sorrow, 139.  
 South America, 14.  
 Spain, Earliest history of, 60.  
 Spaniards evacuate, 35.  
 Spaniards, succeed, Why? 51.  
 Spanish language, 59.  
 Spanish supremacy, 60.  
 Sponsors, 91.  
 Staff of life, tortillas and frijoles, 58.  
 State papers, six, 70.  
 Statistics, Early (1871), 102, 124.  
 Startling events, 31.  
 Steelman, A. J., 107, 177.  
 Steelman, I. N., 131.  
 Steelman, Mrs., 131.  
 "Stick together and strike at the face," 52.  
 Sunday Schools, 154.  
 Superstition, 68.  
 Superstitious Omens, 26.  
 Sutherland, D. F., 177.  
 Sutherland, Mrs., 177.  
 Tampico, 17.  
 Tarascan stock, 55, 143.  
 Tetzels, vender of indulgences, 93.  
 Texcoco, Lake of, 40.  
 Texcoco, Town of, 40.  
 Theological schools, 138.  
 Thoroughly trained, 52.  
 Tlascalcan allies, 27, 55.  
 Toltecs, 55.  
 Torquemado, the historian, 70.  
 Totonac nation, 21, 55.  
 Train dynamited, robbed and burned, 147.  
 Transubstantiation invented, 93.  
 Treviño, Alejandro, 111, 129.  
 Trio, A Mexican, 128.  
 Troyer, L. E., 115.  
 Tupper, Dr. H. A., 132.  
 Tupper, Miss Mary C., 129, 177.  
 Two great men meet, 30.  
 Union of Church and State, 72, 73, 78, 93.  
 United States helps Mexico, 73.  
 Uriegas, Fernando, 110.  
 Vaccination, 34.  
 Valladolid, 14.  
 Valledares, Conde de Montezuma, 65.  
 Velasquez, Diego, 15.  
 Vera Cruz, 16, 20.  
 Verdad, Francisco, Political martyr, 73.  
 Vermin, 143.  
 Viceroy, Reign of, 64.  
 Victoria, General, first president, 77.  
 Volcanoes, 142.

- 
- Wafer carried in procession, 93.  
War, By-products of, 149.  
War, experiences of, 146.  
Watkins, A. C., 178.  
Watkins, Mrs. Ava. B., 178.  
Watkins, Mrs. Rosa, 178.  
Westrup, John O., 126, 178.  
Westrup, Thomas, 100, 178.  
Wiberg, Baptist missionary, 102.  
Wild flowers, 57.  
Willingham, Dr. R. J., 132  
Wilson, D. A., 129, 136, 178.  
Wilson, Mrs., 179.  
Withers, Miss Mattie, 129, 179.  
W. M. U., 154.  
Women of the Conquest, 47.  
Work suspended, (1876), 103.  
Work renewed, (1881), 103.  
World Conquest, 51.  
Worshipping the cross, 93.  
Worshipping images, 93.  
Worshipping saints and angels  
    introduced, 93.  
Worshipping the Virgin Mary  
    introduced, 93.  
Y. M. C. A., 154.  
Yucatan, 16.  
Zaragosa Institute, 129.  
Zealous pioneers, 137.



U N I T E D



SONORA





Insert  
Foldout  
Here

STATE



# UNITED STATES



BAPTIST CHURCHES IN MEXICO: Aguascalientes, Allende, Atoyac, Acámbaro, Ajusco, Azarco, Ciudad Gonzáles, Ciudad Juárez, Ciudad Victoria, Chihuahua, Cuernavaca, Cullacán, Colima, Cinco Minas, Cadereyta, Camargo, Colotlán, Cecilia, Tamps., Coyotepec, Dr. Arroyo, Durango, Estación Simón, Empalme, El Porvenir, Etácuaro, Guaymas, Guayameo, Guadalajara, General Cepeda, Gómez Palacio, Galeana, Guadalupe Hidalgo, Hermosillo, Huetamo, Hacienda de Cruces, Irapuato, Iguala, Linares, N. L., León, La Unión, Lerdo, México, Monterrey, Monclova, Montemorelos, Múzquiz, Morelia, Magdalena, Mazatlán, Morelos, Coah., Manzanillo, Matamoros, Mineral de la Rosita, Madero, Matamoros, Mineral de Cioote, Nacoziari, Nava, Nuevo Laredo, Nachimiento, Navojos, Nogales, Nahuatzen, Párral, Párras, Panindícuaro, Piedras Negras, Puebla, Río Grande, Zacatecas, Reynosa, Ramos Arizpe, Santa Rosa Apodaca, San Luis Potosí, San Pedro, Coah., Sabinas Hidalgo, San Rafael, San Juan de Guadalupe, Saltillo, Toluca, Tampico, Taxco, Torreón, Tequila, Tehuacán, Tacámbaro, Tepic, Tlacoahuaya, Uruapan, Villa Guerrero, Villaladama, Viesca, Villa Ahumada, Zacatecas.









0282304